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CONTINUATION

OF

THE FIRST PRINCIPLES

OF

CHRISTIANITY.

HALIFAX:

PRINTED BY JOHN HOWE & SON.

1810.

however true, conclusive and convincing in itself, neither of light, which does not depend on their reasoning, but of Catholic writers, therefore, must remember that if the li- was intended for all, who are engaged in the ministry; The Apostle's instruction, though addressed to Timothy,

in the mind of man no natural capacity, nor any the most good revealed truths, for the reception of which there is the dominion over all his faculties, can impart to the soul of man, and exercising a superadded weakness- superior power; that there is for God, who, having creat- but an irresistible tendency, cannot be removed but by a in present degraded state, has not only a natural capacity, expires; that the illusion for which the mind of man, is from the illusion of the Demon, at whose will they are his disciples that this unhappy disposition of their mind is many, enjoys weakness, modesty and patience; he tells us opposite to the truth, which forbids selfishness or self- that is the foundation of those, whose pre-conceived errors himself, and at the same time essential part of his ministry, he had exhorted Bishop at Ephesus, in the most THE Apostle, directing his disciple Timothy, whom

11. 24 & 25.
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"Δουλον δε Κυριου ου δι μαχεσθαις αλλα επιειν ειπαι προς
 παντας διδασκειν ανεγκλικον εν πραξει παιδευσιν τους
 αντιδιτισθεμενους μετ' ες δε αυτοις ο θεος μετανοειαν εις
 επιγνωσιν αληθειας και αναψωσιν εκ της του διαβολου παγιδος
 αιχμημενι υπ αυτου εις το αειν ου του θελου." 2. Ep. Tim.
 1: 19 24 & 109.

THE Apostle, directing his disciple Timothy, whom
 he had consecrated Bishop at Ephesus, in the most
 difficult, and at the same time essential part of his ministry,
 that is the instruction of those, whose preconceived errors
 are opposite to the faith, strictly forbids asperity or ani-
 mosity, enjoins meekness, modesty and patience; he tells
 his disciple that this unhappy disposition of their mind is
 from the illusion of the Demon, at whose will they are
 captives; that the illusion for which the mind of man, in
 its present degraded state, has not only a natural capacity,
 but an irresistible tendency, cannot be removed but by a
 superior power; that there is but God, who, having creat-
 ed the soul of man, and exercising a supreme and unaliena-
 ble dominion over all his creatures, can impress on the
 mind revealed truths, for the reception of which there is
 in the mind of man no natural capacity, nor any the most
 distant tendency.

The Apostle's instruction, though addressed to Timothy,
 was intended for all, who are engaged in the ministry;
 catholic writers, therefore, must remember that, if the il-
 lusion of preconceived error be not removed by a grace
 of light, which does not depend on them, their reasoning,
 however clear, conclusive and convincing in itself, neither

will not can remove it. *scilicet inus domine domine in*
scilicet inus domine domine in
 The object of a catholic writer is not to
 remove but to prevent error; not to convert sectaries to
 the catholic faith, but to prevent catholics from becoming
 sectaries. And as all sects, from Simon the Magician's
 days down to this time, have been originally composed
 of catholics seduced by artful misrepresentations of catholic
 tenets, to which invectives against the pastors of the ca-
 tholic church have been added by designing men to ad-
 vance their private views, it is the duty of a catholic writ-
 ter to state, with the utmost precision, these articles of
 doctrine, which we call terms of communion, and distin-
 guish them from opinions, which whether well or ill
 founded are not of faith.
 In the preceding volume the sophistry of modern sceptics
 exposed, and intended to mislead the uninformed, has
 been refuted on general principles; the existence of one
 God eternal and immutable, the fountain of justice, who
 rewards according to merit and inflicts punishments pro-
 portioned to crimes, is in itself so manifest, and appears
 on reasons so peremptorily conclusive, that all sophistical
 declamation to the contrary is vain. The necessity of a
 revelation for man's instruction, in his absolute and relative
 duties, and for his direction in the choice of means to at-
 tain the end, for which he was originally intended, has
 been shewn on principles incontrovertible; reasons have
 been offered, which bear no reply, to shew that such reve-
 lation has been made, publicly declared, and transmitted
 attended with indelible marks of authenticity. All excep-
 tions stated by antichristian writers have been discussed,
 their vanity and extravagance detected. With the mo-
 derate philosophy which is useful to inquiries which books of the
 scriptures afford, which does not lead to the rejection of them
 nor indiscriminately of any one chapter, be canonical, or
 any one miracle certain, he remains without defense, nor
 exodus in vain, he claims that there have been mira-
 cles, not in vain, and daunts it, that some miracles have been
 supposed; that is universally admitted, but to pretend

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that all these men, eminent for sanctity and science, who have adorned the world, enlightened the world, and who are and have been revered by the world, were without exception impossible; that of all the witnesses, who attest notorious facts, there was not one man of veracity, nor of superior sagacity—this is the sceptic's last resource. With sectaries, who admit some books of the scripture canonical, and reject others, the first question to be discussed is, which books are authentic, and which are not? A second question immediately presents itself, that is, are the originals exclusively authentic? If not, are there any versions authentic? By what rule are they distinguished? All sectaries pretend to find a justification of their separation from the primitive church in some passages of scripture; a question of great magnitude will close the discussion, that is, in obscure passages, of ambiguous signification, which are not uncommon, how is the sense intended by the inspired writer to be discovered. Reason unassisted cannot always detect it: in all the sciences immediately within its own sphere, reason assumes authority as an assistant; but in theological disquisitions reason is itself subservient to authority: for if it be true, as St. Paul says, Heb. xi. 1, that "faith is the substance of things hoped for, and the evidence (*Elegchos*) of things not seen," because it impresses on the mind a firm persuasion of attaining the object of our hopes, and an invincible conviction of truths, which are to us incomprehensible; it must have for its basis the authority of revelation, whilst reason is confined to a subordinate inquiry, that is, not whether a proposition transcending reason be true or not, but whether it be revealed or not. If, therefore, the intended sense of the inspired writer be mistaken, or misstated, by any teacher, the faith which he proposes is not founded on the authority of revelation, which consists in the sense, not the sound, but on his own fancy, which is neither authority nor reason, it is neither less nor more than a false opinion, which he substitutes to truth. Such opinions are unavoidable, if many passages

in scripture be understood in the sense which they immediately present: for instance, Abraham, when on his way to sacrifice his son, said to his servants: "Stay here, I and the boy, after we have adored, will return." Gen. xxii. And Jacob said to his father Isaac: "I am your first born, Esau, I have done as you ordered me, and eat of my venison." Gen. xxvii. These passages, if understood in the sense which they immediately present, would seem to indicate, that lies are not strictly forbidden; as it is not said that Abraham or Jacob sinned; but, if understood in the intended sense, it does not follow that a false assertion is at any time, or on any occasion lawful: it is not true, that Abraham deceived his servants, for he did return with the boy; nor is it certain that he even intended to mislead them in order to prevent their importunity, or opposition to his intended sacrifice, for we know from St. Paul to the Hebrews, xi, that Abraham did not consent to the sacrifice of Isaac, but because he knew that God was able to raise him from the dead, and as the promise was made, that, in Isaac the chosen race should commence, he must have expected it.

Though Jacob's assertion: that he was Esau, Isaac's first born, be apparently false, in the intended sense of the inspired writer it was strictly true: to him the right of primogeniture belonged, by the divine disposition, and by purchase, it was said to Rebecka, Gen. xxv: 12: "the elder shall serve the younger." Add to this that Esau was not a child of the promise at all: St. Paul says to the Rom. ix. "All, who are of Israel, are not Israelites, nor are they, who are the seed of Abraham, all children; but they, who are of the promise, are accounted of the seed;" and to the Gal. iii. 7, he says, that the converts from the heathen nations, are the Children of Abraham: they may, therefore, truly assert it. Christ said of John Baptist, that he was Elias, not by nature, but by his office of precursor to the Baptist, therefore, might with great propriety say, that he was Elias in like manner, Jacob truly told his father, that he was Esau, because all this

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things, which, in the course of natural descent, appeared
to belong to them, were, of divine appointment, trans-
ferred to Jacob; and this he knew both by instinct, in-
ferred by immediate inspiration.

There are many passages, from which, if understood in
the sense, which they seem to present, intolerable errors
may be inferred: in the third of Kings, xxi, we find
an express commission, given to a lying spirit, to deceive
Ahab: "I saw," said the prophet Mitham, "the Lord
sitting on his throne, and the whole host of Heaven
standing on him to the right hand and to the left; and
the Lord said: who will deceive Ahab, that he may go
up to Ramoth Gilead and fall? And the one said thus,
and another said thus; and a spirit went out, and stood
before the Lord, and said: I will deceive him; and the
Lord said: how? the spirit replied: I will go out, and
I will be a lying spirit in the mouth of all his prophets;
and the Lord said: you will deceive him; you will pre-
vail; go and do so. And now," continued Mitham,
speaking to Ahab, "the Lord has given a lying spirit
in the mouth of all your prophets.

There are many passages of similar import: Job xii:

"He (the Lord) changeth the heart of princes: . . .
he deceiveth them: . . . he maketh them as men
who are intoxicated."

Ezekiel xiv: "If a man will put uncleanness on his
heart" (that is, if he sets his heart on his idols) and
come to a prophet to inquire of me by him, I will answer
the man in the multitude of his uncleanness: . . . the
prophet who errs, and speaks a word; I the Lord have
deceived that prophet."

It is not, however, as they did not approve to have
God in their knowledge, no delivered them up to a re-
probate sense to do these things which are now becoming
and they did not receive the char-
ity of godly God will send them the energy of deception,
that they may believe falsehood. These passages seem to
indicate that God deceives immorally by Ahab, and

commissions the Demons, the Ministers of his Justice, to deceive. Hence it is inferred, by some sectaries, that God is author of evil. A diabolical blasphemy, more injurious to God than the impiety of Manes; he, not daring to ascribe evil to a God sovereignly good, introduced an imaginary being of boundless power, and unlimited malignity, whom he thought the author of all evil.

It has been shewn at large, in the preceding volume, that the permission, or rather the non-prevention of evil, is not inconsistent with supreme goodness; but that God is the immediate author of evil, the physical or moral cause of falsehood, is an assertion not less false and absurd than impious and blasphemous. God is truth itself; in truth there is no falsehood; God is goodness itself; in goodness there is no evil. If he could authorise evil he would cease to be sovereignly good; if he could countenance falsehood he would cease to be sovereignly true, and consequently cease to be God, than which no absurdity is greater. Hence St. Paul to the Hebrews, vi, says: "God willing to shew to the heirs of the promise, the immutability of his counsel, interposed an oath, that by two things unchangeable, by which it is impossible that God should lie, we may have the most solid comfort." And to the Romans, iiii: "God is true, and every man a liar"—not that all men are addicted to lying; for many hate that vice, but from the inconsistency of human nature, all men are capable of vice; whereas, on the contrary, the immutability of the divine nature, renders God absolutely incapable of untruth, or any other vice, or imperfection. And Numbers xxiii, 19: "God is not a man to lie, or the Son of Man to be changed."

God can no more deceive by his Ministers, than by himself: for what the minister does, by direction of a superior, is ascribed to him, who gives the order. Of the inspired writers this is manifestly true: they are the organs, by which God speaks to us: as he spoke by the mouth of the holy prophets.—Luke i. excited (phenomena) by the Holy Ghost, holy men of God have

spoken"—and men, their vindictive justice they have no the fountain. It is therefore to countenance the author of sense, which Peter, who which there a which the unstruction as for the intention must be had tures were intended by clearly states "that every interpretation scripture are yate opinion pretation was verse, he adid phesy was but holy me spoken," the will of C deputed for known. T if it had been have been vators, which was own wild o scriptures their own the blind, t

spoken"—2d Pet. 1. Though the demons, and wicked men, their slaves, are sometimes employed as ministers of vindictive justice, and intentionally deceive, yet from God they have no such order or immediate direction. From the fountain of truth a lie cannot flow.

It is therefore certain, that any passage, which seems to countenance that impious opinion, that God may be the author of moral evil, cannot be understood in the sense, which it seems to present. This we learn from St. Peter, who speaking of St. Paul's Epistles, says: "in which there are things difficult to be understood, *(durois)* which the unlearned and infirm wrest to their own destruction as they do the other scriptures".—2d Pet. iii. 16. for the intended sense of such difficult passages, recourse must be had to that authority in whose hands the scriptures were deposited, and with them the genuine sense intended by the inspired writers. This St. Peter clearly states: "knowing this first," says he, 2d Ep. i. 20, "that every prophecy of the scripture is not of private interpretation;" in other words, that the prophecies in scripture are not to be understood according to the private opinion of individuals, to whom the gift of interpretation was not promised; for which, in the ensuing verse, he assigns the reason: "because," says he, prophecy was not adduced at any time by the will of man, but holy men of God, excited by the Holy Ghost, have spoken." As if he had said, prophecy depends solely on the will of God, and from him, through those, who are deputed for that purpose, the sense intended must be known. This rule is universal; it bears no exception; if it had been at all times observed, the church would not have been disturbed by the fanciful expositions of innovators, who pretending to find a sense in the scriptures, which was never intended by the writers, substitute their own wild opinions to revealed truth, and thus wrest the scriptures to the perdition of their seduced followers and their own confusion.—So true it is, that if the blind lead the blind, they both fall in the pit.

By the sole consideration of the justness of the cause, and the justice of the cause, which they profess to defend, the least is intended: for so it is not possible that God should command the spirit of a wicked man, who is a concept must signify a punishment. The evil spirit, maliciously disposed to do every possible mischief, only waits an exemption from restraint, which God, in punishment for Ahab's crimes, had decreed, and thus left him exposed to the fury of the evil spirit.

In the passage cited from Job, the patriarch speaks of darkness, and gives, if rightly understood, a solution to all similar difficulties: after saying that God changes the heart of princes, or, as it is in the Hebrew text, *he makes them* (sings) and deceives them, (*אֲנִי הָיִיתִי כְּשֶׁר*) he immediately adds: "they creep in the dark," (*וְהָיָה כְּשֶׁר*) "and there is no light," (*וְהָיָה כְּשֶׁר*). The darkness, of which he speaks, consists in extinguishing the light without which they cannot see to conduct themselves in the paths of truth, and justice; and permitting the enemy of man to throw obstacles in the way, which to them deprived of the divine light, and assistance, are insurmountable. This is the most terrible effect of his justice in this world, and fully explains what St. Paul says of the Heathens, whom God had abandoned to repulsive lusts, for that the manifold crimes which he there enumerates, were the just punishment, or consequence of their idolatrous error. Ep. 1. 2. Rom. 1. 26. For though God be the author of all that he does in punishment inflicted for sin, yet when and for whom the punishment of another, as there is nothing good in it, because the action is bad, and it only makes the patient worse. God is not the author of this punishment, though it be manifestly in consequence of his judgment, which is just and holy: the light which he offers and is rejected, or which he gives, and is obstinately refused, he

...the temptations which there are, his protection be-
...of our family remembered, his protection be-
...leaves the defenceless victims of these to
...in his future
...to be in punishment of the crime
...which God has abandoned him. Thus God is said
...to blind sinners, to harden their hearts,
...when in punishment of former crimes,
...withholds these graces of light, of in-
...and protection, indispensably necessary
...to prevent these fatal effects. The man who extinguishes
...light, without which I cannot see, may with great pro-
...be said to blind me, though his action be confined
...far distant from my eyes; nor have I right
...if he extinguishes a light, which he has upon
...he foresees that I will continue to abuse it.
...therefore, however severe, is strictly just,
...the sanctity of God in his most rigorous pu-
...of iniquity.

The false prophets, whom God is said to deceive, are
...to their own conjectures, and the suggestions
...of the lying Spirit, and also in the course of his Pro-
...did not permit the events, which they foretold, to
...happen.

Isaiah complained that God had deceived
...him, because he misunderstood the course
...of his commission. God had told him that he had given
...the nations (Isaiah) which was true;
...but they concluded that he was an idle prophet,
...the Jews, who had loved to an-
...their destruction, the carnal Jews, though they
...and dangerous, and would willingly have de-
...him, because he had said as much, as he
...sometimes subject to great anxiety,
...cannot be considered as punishment, but
...as God, though the name of the
...of his enemies: that you may

that it was God who had deprived him of all his possessions, when the Demon chafed himself, and his sufferings destroyed his children, his house, his servants and soul. Now God said, Job, I gave thee, and I will take thee away. And the Psalmist said the Jews, that Jesus, Christ, was delivered up by a determinate counsel, and foreknowledge of God, as being good, the end for which it is permitted a lawful and desirable, the action, from which the Vindication results is not to be ascribed to God, but to the malice of the agent. It was decreed that Jesus Christ should suffer for the redemption of man—his sufferings were glorious to God, and as of inestimable value. The counsel of the Jews was the production of their malice, it was foreseen by God, but not ordered by him, and he made it an instrument in the execution of his decrees. Thus even the defects of the work of this omnipotent and omniscient Architect, contribute to the symmetry of the whole. "God tempts to man to evil."—Ep. i. 2. "Do not say he induced me to err, for his snailous are not necessary to God."—Eccl. x. 1. "Your perdition is from yourself."—Osee xiii. 9. "You love all things which are, and you hate nothing which you have made."—Wisd. xi. 1. It is manifest that God hates blindness of understanding, hardness of heart, and obduracy in sin. "To God the impious man and his impiety are hateful."—Wisd. xiv. 9. God, therefore, does not effect in man anything which favours of impiety, nor does he approve it. "God commands no man to act impiously."—Eccl. x. 1. Though God be not the author, the physical or moral cause of wickedness, yet he is the sovereign author, the disposer and director of all the actions of the wicked; thus of all the crimes of which a wicked man is, from the corruption of his heart, capable, only these are permitted, the result of which enters into the plan of Providence, and are of course directed to the execution of his decrees. So true it is, as St. Austin says, "That though evil be not good, it is good that will be permitted"—because

because God's words are from evil to evil, which is
 greater than the evil which he permits. All this is
 the same established authority, which determines the
 intended sense of ambiguous passages in the inspired writ-
 ings, and also determines, and distinguishes these writings,
 which are distinctly inspired, and require from those
 which are supposed, or interpolated. held to be an universal
 and invariable rule in all civilized countries, that papers
 are proved authentic by the testimony of the men, in
 whose hands they are deposited, and whose official duty
 it is to preserve them entire, hence copies from public
 registers, attested by the proper officers, are admitted as
 incontrovertible in all Courts of Law. This proposition
 is not less necessary in religious than in civil causes. It is
 well known that impostors have supposed false books,
 and imposed them on their deluded followers as genuine;
 that many copies have been interpolated, from authentic
 books rejected as spurious in order to obtrude new-fangled
 opinions on the unwary. Basilides found a prophet, who
 existed but in his own imagination, a Barchab, Barcha-
 bas and others, not known to Jews or Christians; the
 Gnostics had their gospel according to Judas; other sec-
 taries invented gospels for Nicodemus, Bartholomew,
 and according to the Egyptians, Manes wrote his gospel
 also; and the Evangelist of Wirttemberg, though he
 found it rather late to compose an entire gospel,
 made some alterations by his evangelical authority. Ori-
 gen in his reply to Celsus, who accused the Christians of
 changing the text of the gospel, in order to elude the
 difficulties proposed by the Heathens, says, "I know
 none, who have changed the text of the gospel, but the
 followers of Barchab, of Valentinus, and perhaps of
 Lucianus; that is, not to be imputed as a crime to our
 doctrine: they are too faint, who presume to pervert the
 gospels. As you cannot resist to philosophy the false
 opinions of Epicurus, of the Stoics, of the Epicureans, of the Peri-
 patetics and others, so if some have corrupted the gos-
 pels, and formed sects, strangers from the doctrine of
 Jesus

Jesus, that crime is not to be imputed to Christianity. Epiphanius changed the name of Jesus from a very ancient author, this the core of the followers of Theodotus the tanger. They have presumptuously adulterated the scriptures. As they say that they have amended them, this is easily known. If a man will compare the copies which are in their hands, he will find them very different. The copies of Theodotus do not agree with these of Theodotus for it is easy to find many of these because their disciples have studiously written what was amended, as they say, by their masters, that is, what was by them corrupted. Hermophilus's copies do not agree with any of these, and the latter copies by Apollonius do not agree with the former; let any man compare those which he first published with these which he afterwards inserted and distorted, and see how they disagree. It is a crime of such presumption, that it is not credible that they themselves can be ignorant of it. A man would imagine that he was describing the leaders of the late pretended Reformation, and their most celebrated disciples, who have cursed the world with 900 versions of the scriptures, differing from each other as much as the most conceived opinions of their authors, each man distorting the scriptures to the justification of his own opinions, instead of correcting his opinions by the inflexible rule of the inspired writings, as understood by the pastors of Christ's church, in whose hands they had been deposited.

There is now before the writer a version or rather an impudent perversion of the Psalms from Hebrew into Latin, by John Leysden, famous in his party. In his preface to the reader he says: "Here you see a Latin version, for the greater part new, we have retained many things from an old interpolated version of Pagninus; but I have changed at my own will (*pro arbitrio meo*) many things, I have added and retrenched. Thus adding and retrenching this celebrated translator makes the Prophet speak the language of Epicurus. His dislike to Hell was such

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to reject the disposition of God; thus Marcion receiving the whole gospel; and rather rescinding himself from the Gospel, he has found a Gospel. Others reject the Gospel according to St. John, in which the Lord promised to send the Paraclete Spirit; and another point is that they do not receive the Apostle Paul, in the Epistle which is to the Corinthians, he speaks of the prophetic grace. Iren. lib. 3. Con. Her. Cap. 27. These were the disciples of Montanus, who admitting that the Holy Ghost inspired the Apostles, distinguished the Paraclete from the Holy Ghost, and pretended that the Paraclete had inspired Montanus; that his doctrine was more excellent than that which Christ taught in the Gospel; hence they refused to admit the Gospel of St. John, in which it is said that Christ promised to send the Paraclete to his Apostles—John xv. 26. On the same principle the pretended reformers expunged from the canon the Epistle of St. James, because it is the necessity of good works, which they in speculation and practice disregard; it expressly taught; and that epicurean opinion, that faith, or rather, as they describe it, presumption alone justifies and saves; this opinion they borrowed from Simon the Magician, of all Heresiarchs the most corrupt, and of all his opinions this most subversive of morality—see Iren. lib. 1. cap. 10. This monstrous error, which had been suppressed by the authority of St. Peter, St. James, St. John and St. Jude, was renewed by Eunomius, a furious Arian, in the latter end of the fourth century, and solidly refuted by St. Basil, and St. Gregory of Nyssa, as we learn from St. Ausub. Lib. de Her. Cap. 54. The epistles of the Apostles expressly written against this monstrous error, have been expunged by our pretended reformers, I think of St. James expunged, in order to obtrude on their deluded followers, that system of Epicurean sensuality, which under the mask of reforming errors, they had substituted to the severity of Christ's gospel.

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Luther, in his book of Babylonian Captivity, chap. of the pœcham, says: "I have no other way to agree with God, or to act, but by faith in his promises for works." In the same place he adds: "I see how rich the Christian is, that he cannot perish even if he defies it: let him live ever so ill, if he does not unwillingly to believe." Thus this pretended reformer, on changes of all sorts, of crimes with a promise of impunity; and his own testimony of virtue by a declaration that God disapproves it, in just.

We have seen the disciples of Basilides and Theodotus inventing and authenticating; the disciples of Marcion, and Valentinus reforming the text according to their own fancy; the disciples of Montanus and Lactantius adding and diminishing; in a word, each man holding his private opinion the standard, according to which he corrects and amends the inspired writings. In this variety, by what rule shall the unlettered multitude distinguish the books, which are sincere, from those which are corrupted; the books, which are authentic, from those which are supposed; the versions, which give the genuine sense of the originals, from those in which the translator, either through malice or ignorance, substitutes a sense of his own invention?

Is the book of Job, for instance, authentic? Is it free from interpolation? These questions are not solved by the book itself: it is silent on the subject; nor have they solved by any other book. In scripture, and in no part of scripture is the book of Job declared authentic, or free from interpolation; and if it had been, the question would recur: This book, which declares the book of Job authentic and sincere, is it divinely inspired and entire? If the scripture cannot determine these books, which are authentic, of distinguishing these, which are genuine and entire, from supposed or interpolated works, much less can it solve another question of equal importance to the unlettered world: Is the version, which I read, perfectly consistent with the original? This not the translator, who has no pretensions to infallibility, in any way to the liberty of Christ's gospel.

through the Father from the Father, that, in apper-
 taining to the Father, the most excellent spirit to their
 father, Montaigne, it was this interior light, which
 taught the Manicheans to reject the law and the pre-
 cepts of the work of the evil principle; so directed to
 him, this interior light, which he possessed in an
 eminent degree, enabled Luther to expunge from the
 canon, the epistle of St. James, and add to the text of
 St. Paul's term, which the apostle had forgotten; this
 interior light directed him to explain the precepts of
 God in a contrary sense. "The Papists," says he, in
 Ep. ad Gal. Tom. 5, fol. 304, "teach that faith in
 Christ justifies indeed, but that God's commandments
 are likewise to be kept. Now this is directly to deny
 Christ and abolish faith." It must have been an extra-
 ordinary light, which enabled him to discover, that to
 keep the commandments of God, was to deny Christ.
 It is true he tells us that he was himself the first, to
 whom God revealed this secret. "I was the first to
 whom God vouchsafed to reveal the things, which have
 been preached to you, and certain I am that you have the
 pure word of God."—Tom. 7, fol. 274. From this re-
 velation he was enabled to give his disciples this remark-
 able rule of conduct: "Let this be your rule: where
 the Scripture commands the doing a good work, under-
 stand it in this sense, that it forbids thee to do a good
 work, because thou canst not do it"—Tom. 3, fol. 176.
 In a word there is no enthusiastic extravagance, which
 this interior light will not authorize; of this St. Austin
 was well aware when he said: that he would not believe
 the gospel, if the authority of the Catholic Church did
 not move him: he knew that there was no other gospel
 authentic but that, for which the church, in whose
 hands the apostles had deposited it, answered; he knew
 also that this pretended interior light is an *ignis fatuus*,
 a will o' the wisp, which leads the enthusiastic to the
 precipice, he knew, what we now see with sorrow, and
 with astonishment, that the same light, which led
 the Manicheans to reject the law, led the enthusiasts to
 reject the gospel.

lament; that this interior light would substitute the con-
 fession of the unity of God taught by Christ
 and his apostles, diligently inculcated and enforced by
 the Holy Scriptures. For the Holy Scriptures, which are
 the knowledge and enforce the unity of God, which
 cannot be ascribed to you; if you do not rightly understand them,
 all sectaries who receive them in authority, imagine they follow
 them, whiles on the contrary they follow their own errors,
 and they are sectaries not because they disregard the scriptures,
 but because they do not understand them. Epist. 1. ad Rom.
 It has been justly remarked; that the scripture is the
 repository, in which all impostors, and enthusiasts, and
 the pretended justification of their opinions; there is no
 authority which some passage in scripture, distorted by
 the interior light of imposture, or enthusiastical frenzy,
 may not seem to authorize: many passages are adduced
 in order to justify this extravagant notion, that not only
 the intended sense of ambiguous passages, but the authen-
 ticity and integrity of the inspired writings themselves
 are to be determined by the private opinion of indi-
 viduals, whether lettered or unlearned.
 1. I do not receive testimony from man. John
 1. 32. You have no need that any one should teach
 you, but as the unction, which teaches you of all things.
 2. John 11. 27.
 3. If any man will do his will, he will know of
 this doctrine if it be from God. Jo. vii. 17.
 4. My sheep hear my voice. John x. 27.
 5. If you receive the testimony of man, the testi-
 mony of God is greater: he who believes in the Son of God
 has the testimony of God in himself. 1. Jo. v. 9, 10.
 6. If in mine thought you reply: now man I
 know the word, which God hath not spoken: you will
 have this sign: in the prophet foretells any thing in the
 name of the Lord, which does not happen, that the
 Lord hath not spoken to him. xviij. 21.
 7. My dear beloved, do not believe every spirit,
 but prove the spirits, if they be from God: because

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the animal man does not perceive the things which are of the spirit of God. The spiritual man judges all things, and is himself judged by no one." **1 Cor. ii. 14, 15.**

2d—"Let two or three prophets speak, and the rest discern." If any man seems to be a prophet or a spiritual man let him know what I write to you, because they are the commandments of God." **1 Cor. xiv. 29.**

In all these passages, when minutely discussed, there is not a shadow to support the inference in the first, that the Saviour gave of himself, not of the scriptures, that he did not receive the testimony of man, as if necessary to himself, yet that they might be saved he adduced the testimony of St. John Baptist: "You sent to John," said he, **Mat. iii. 12**, "and he bore testimony to the truth," shortly after he added: "I have a greater testimony than that of John; the works which I do, they attest of me, that the Father sent me." **Mat. xvi. 26.** Though the miracles which he wrought were more than sufficient to convince the most incredulous of the Jews then and these present, yet to us, who have not seen them, they cannot be known, but by the testimony of his Apostles in regular succession transmitted; hence Christ said to his Apostles: "You will give testimony of me, who have been with me from the beginning."—**John xvi. 22**, and, after his resurrection, he told them that "they would be his witnesses in Jerusalem and all Judea, and to the extremity of the earth."

Acts i. 18. By their testimony, continued in their lawful successors, we know the miracles, which Christ wrought, the doctrine, which he taught, the law, which he established; these they consigned in their writings, explained in their public, and private lectures to their disciples; deposited in the hands of the men, whom they appointed to succeed them; there were to find him, not in the interior light of impostors, or the ravings of wild enthusiasts.

...and the multitude of his flock, but a simplicity and innocency of
his manner than he was, and a manifest exercise of the
divine power, attested the truth of his mission, the Jews
then present were indisputable in refusing to acknowledge
him: Hence he said they did not believe in him, because
they were not of his flock, that his sheep hear his voice,
they should have been a prodigy if they did not hear the
voice of him, whom they saw commanding the elements
of the wind and the sea obey him. Mark iv. 40. but
he did not say that in future times men would do the
will of his Father without having heard of him, or that
his sheep would at all times, without preacher or teacher,
hear his voice: it was the will of his Father that they,
who heard his doctrine, and saw his miracles, should be-
lieve in him; and if they did not, they were inexcusa-
ble; but he did not expect that they should believe in
him, if he had not advanced himself, and by his works
authenticated his mission: hence he says (John iv. 22)
"If I had not come, and spoken to them, they would not
(have sinned); but now they have no excuse for sinning."
"If I had not done works which no other had done, they
would not have sinned": that is, in refusing to acknow-
ledge him as the Messiah, notwithstanding the signs and
the works which he did in their sight. If Christ's flock was to hear his voice, without preacher
or teacher, the mission of the Apostles was useless, their
labours and sufferings in announcing the truths of the
Gospel vain, the assertion of St. Paul of "that faith is
from hearing" (Rom. x. 17) false, and the principles,
from which the Apostle deduced it, unfounded: "How
shall they invoke him in whom they do not believe? How
shall they believe in him, of whom they have not heard?
How shall they hear without a preacher? How shall
they preach, if they be not sent? As it is written, How
beautiful are the feet of them, who announce peace, who
bring good tidings" (Rom. x. 14, 15, 16). It is
therefore certain, if the Apostle has not deceived us, that,
though his infused light of faith, which enabled him under-
standing to discern, and to relate truth, had in delectation this

assent to a supernatural order, he immediately from God in the ordinary course of Providence, these truths must be proposed by ministers regularly sent. The proposal of the truth, by the lawful minister, is not the motive on which the assent, or act of faith, is founded, but an inducement to attract the attention of the mind, and fix it to the object, as in human science the precepts of a teacher is not that, which enables the student to conceive the truth of any proposition, or assent to it, but the light of reason, which is innate in his understanding. The precepts of the teacher engage his attention and fix it to the object; but if the light of reason be deficient, all precepts are vain. In like manner the proposal of revealed truths by lawful authority engages the attention of the mind, but it is the infused light of faith, which enables the understanding to assent; hence it is manifest that our faith is founded on eternal truth, because the infused light of faith is an emanation from it. This observation, which carries conviction on the face of it, solves all difficulties. That the proposal of revealed truths by lawful authority, and authenticated by manifest signs, is necessary, we know from the words of Christ and of the Apostle already cited, to which we may add these passages from the Gospel of St. Mark, ult.—“And he said to them, going into the whole world, preach this Gospel to every creature. . . . and they went out, and preached every where, the Lord co-operating, and confirming their words by the signs which followed”—In this passage we see the co-operation of the Lord distinguished from his confirmation of his doctrine by signs. These external signs attracted the attention of the Jews and Heathens to the truths of the Gospel, which the Apostles taught, but their assent to these truths was from his co-operation, that is the light of faith which he infused in their minds. Hence St. Paul to the Ephesians (ii. 8) calls *faith the gift of God*. Because the mind, enlightened by the grace of God, is enabled to give that assent to revealed truths, which is called faith. As, without the light of reason there is no

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assent to natural truths, that is, to such truths as are immediately within the sphere of human reason, to which the light of faith, there is no assent to supernatural truths; that is, such truths as transcend the sphere of human reason: this Christ expressly declared John vi, 43. *Do not murmur, said he, no one can come to me if the father, who sent me, does not attract him.* *It is written in the prophets: and They will be all taught of God, every one, therefore, who hears from the father, and learns, comes to me.* When many of his disciples, offended at his proposing to them the eating of his flesh, and the drinking of his blood, as indispensably necessary, deserted him, he said to his apostles: *For this I have said to you, that no one can come to me, if it be not given to him from my father.* — *Ibid*, 65. As the real presence of Christ in the eucharist is a mysterious truth, not within the sphere of human reason, which was then proposed to their belief, he declared that no man could believe it, and all other mysterious truths, if the light of faith, infused by the Father, did not elevate his understanding, and enable him to assent to it.

In the fourth, the Saviour says that the testimony of God, that is, the manifestation of his divine power in his works, was evidence of the truth of his mission; he adds that he, who believes, has the testimony of God in himself, that is, that infused light of faith, without which, he could not believe: but he did not say that any man believes, or can believe a truth, which is not proposed to his belief.

In the fifth from Deuteronomy it is very true, what Moses says, that if a man announce an event, which does not happen, God has not sent him; hence we Catholics conclude that God did not send the reforming patriarch Luther, for all his prophecies have been false. That rule serves to detect a false prophet after the time prefixed by his predictions is elapsed; but for the immediate detection of false prophets and false teachers, Moses assigns another rule. *If thou seest that there be among you* called faith. As without the light of reason there is no

you a hard and doubtful matter in judgment between blood and blood, between cause and cause, between *pro* and *pro*, and that the words of the Judges within thy gates do vary, thou shalt ascend to the place, which the Lord will have chosen, and thou shalt come to the Priests, the Levites, and to the Judge, who will be in their days, and thou shalt enquire, and they will announce to thee the word of judgment, and thou shalt do according to the word which they shall announce to thee—Deut. xvii, 8, 9. The same rule is prescribed by St. John in the new law, as was already stated. Hence, when some pretended reformer taught the disciples in Antioch, that the Jewish ceremonies were to continue in force, they did not consult the interior light, nor did they decide on the authority of the contending parties, though the great St. Paul was one of them, but they sent to consult Peter and the apostles, and church at Jerusalem, where the controversy was decided—Acts xv.

In the seventh, the doctrine of the apostle confirms the observation already made, that human reason unaided cannot believe mysterious truths. "*Psychikos* (The man by nature) does not accept (*ou dechetai*) these things, which are of the Spirit of God. For it is to him folly; and he cannot know them because they are spiritually examined." As if he had said, the man who judges by these reasons, which natural reason unassisted by the Spirit of God suggests, cannot believe mysterious truths, because they are to be examined by the reasons, which the mind enlightened by the Spirit of God discovers, the sensual man's researches are therefore limited to these things, which are known by the light of reason; but the spiritual man, that is, the man, whose mind is enlightened by the Spirit of God, examines (*anakrini*) all things, that is, not only these things, which he knows by the light of reason, but also these revealed truths, which he discovers by the light of faith. As the eye, assisted by a good glass, discovers, and examines not only objects within its reach, but these, which are, without

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answered themselves in their judgment but had a very
high standard, beyond it. The apostle in that chapter
speaks of himself and his fellow apostles: "We," says
he, "have not received the spirit of the world, but the
spirit, which is of God, that we may know these
things, which are given to us from God. These we
speak—*ibid* 12, 13; but he did not pretend that all the
faithful were spiritual men, that is, possessed of the spirit
of God in that eminent degree, which rendered himself
and his fellow apostles infallible in the distinction of
truth from falsehood, on the contrary he told them they
were not, *iii*, 1: "And brethren, could not speak to
you as spiritual, but as to carnal, as to little children in
Christ I give you milk, not meat, for you were not
able as yet." He had said in the preceding chapter:
"we speak wisdom amongst the perfect;" that is, the
most mysterious truths of religion; but to them, who
were as yet children, he gave milk, that is, the first
elements of christianity: for the mind, enlightened by
the infused gift of faith, is prepared for the reception of
supernatural truths, as it is by the light of reason for the
reception of natural truths. First principles are immedi-
ately proposed, from these manifest consequences are easily
deduced, but remote and distant consequences presuppose
an intense application and exercise of the mind, as in
human science. Who ever understood the properties of
an algebraic curve without having previously studied the
principles of geometry? Hence St. Paul to the Hebrews,
v. 13, 14, says: "Every man, who is a partaker of
milk, is unskilful in the word of justice: for he is a
little child; but solid meat is for the perfect, for those
who by use have their senses exercised to the discerning
of good and evil." It is, therefore, true, that there are in
the church of Christ many incapable of distinguishing
truth from falsehood by any light, which they possess, if
it be not said that Christ's children are not a part of
his family; for the instruction of these he has provided,
by giving pastors and teachers to his flock—Eph. iv. 11.

The apostle adds that the spiritual man is not examin-

not the spirit of God. For as the reasons, on which the
 spiritual man founds his judgment of revealed truths
 are discoverable but by the light of faith, the man, who
 is destitute of this light, cannot know them, he of course
 can form no judgment on them.
 In the eighth the apostle, in order to prevent confu-
 sion, directs the Corinthians to permit no more than
 two or three to disclose any events, which they might
 have known by inspiration, and to avoid imposition, or-
 ders them to be carefully examined in their religious
 assemblies. From this we learn that in them primitive
 times the spirit of prophecy was not an uncommon
 grace; but he no where pretends that it was universal,
 nor does he join with it a grace, which every fanatical
 enthusiast claims for himself, and his deluded followers,
 viz. the grace of discerning spirits, of distinguishing
 thoughts inspired by the spirit of God, and truths pro-
 posed by him, from the suggestions of the spirit of dark-
 ness, and the errors, which he proposes to the minds of
 those ill-fated men, who are captives at his will.
 The apostle enumerates the extraordinary gifts, which
 were then granted for the establishment of the church,
 and the edification of the faithful: "To the one is
 given the word of wisdom, by the spirit To
 another prophecy, to another the discernment of spi-
 rits. . . . All these, one and the same spirit, works,
 distributing special gifts (*idia*) to each, according as it
 wills." 1 Cor. xii, 17. What an excess of stupidity to
 pretend that, what the Apostle calls a special and extra-
 ordinary grace, is indiscriminately granted to all.
 As the scriptures can solve no difficulties concerning
 themselves, nor can they be solved by the industry of
 and vainly employ it as intolerable presumption to
 assert, on his private authority, that such, or such a
 book is, or is not authentic; recourse must be had to
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originally deposited, as these are now no more, their testimony must be known, but on the faith of their successors in office: no official paper is or can be, otherwise proved authentic: rules of criticism may found presumptions, and conjectures; they may detect suppositions, and interpolations; but they cannot prove any writing authentic. By the testimony of antiquity, continued by their successors, we know the works of Plato, of Aristotle, of Cicero, of Caesar. In like manner we know that such a book was written by Matthew, such an epistle by Paul, or by James: this we know with unerring certainty: because these writers were the primitive pastors of the several churches formed by their ministry; these books they deposited in the hands of the men, whom they had appointed to succeed them in their pastoral charge, who could not be deceived by these they were handed to their successors in office, and thus they have been transmitted to us, and will continue to the end of time.

This attestation of the chief pastors is, and was at all times, indispensably necessary to authenticate the scriptures; hence it was ordered by Moses, Deuter. xxxiii. that the king, who, as he said to the Israelites, would in the course of time, be placed over their descendants; should transcribe the law from a copy delivered to him by the priests of the Levitical tribe. On their attestation the king was to receive the law; they were of right the keepers of religious records.

We Christians know no books authentic but these, which the apostles sanctioned by their approbation, and delivered to their disciples, to be by them transmitted to succeeding generations. We have a remarkable instance of this approbation of the chief pastors in the gospel of St. John: in the conclusion he says: this is the disciple, who gave testimony of these things, and wrote them: and we know that his testimony is true. John xix. 34. The apostle gives the sanction of the church, saying: we know to that which he himself had written as an evangelist. The apostle's private authority, that such or such a book is or is not authentic; recourse must be had to the testimony of these, in whose hands the books were

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A more striking instance we have in the conduct of St. Paul, who, though he had his gospel immediately from Jesus Christ, as he declared to the Galatians, i. 12, after preaching fourteen years, went up to Jerusalem to have the approbation of Peter, James and John: "lest," said he, "I should have run in vain," ii. 1. On this St. Austin remarks, that: "if Paul had not found the apostles in the flesh, with whom he compared his gospel, the church would not have believed him."—Cont. Faust. Lib. 23, Cap. 1. And Jerom, in a letter to St. Austin says: "by this the apostle shews that he would have no security in preaching the gospel, if it had not been confirmed by the sentence of Peter, and these, who were with him."

Tertullien reasons in the same manner: "Paul ascended to Jerusalem to consult the apostles, lest he should have run in vain. An instrument, on his private authority, destitute of the patronage of his predecessors, would not obtain credit. He conferred with the authors, they agreed on the rule of faith; joined hands, if then the illuminator of Luke wished the authority of his predecessors in support of his credit, and preaching, how much more so shall I require it for the gospel of Luke, as it was necessary for the gospel of his master?"—Lib. 4. ad Marc.

This reasoning is justified by the conduct of the church of Antioch: though Paul and Barnaby, celebrated for miraculous works, had taught that the Jewish ceremonies did not oblige in the Christian dispensation, yet their authority unsupported by Peter's approbation, and that of the other apostles with him, was not thought sufficient to decide the controversy: it was referred to them, and by them ultimately and solemnly decided.—Acts. xv. What would these primitive Christians have thought of our Wirtemberg evangelist? With what contempt would they have heard the scurrilous buffooneries of an apostate monk?

The necessity of this approbation of the apostles to au-

the introduction of any writings, rendered the introduction of new works impossible; whilst they were living; and, as no new revelations are admitted in matters of faith, they death closed the scene, and precluded all future imposition; hence the first Council of Toledo, in 400, says: "If any one shall say or believe, that other scriptures are canonical besides these, which the catholic church receives, let him be an Anathema!"

This attestation of the chief pastors of Christ's church: these are the scriptures which we have received from our predecessors, and in this sense they understood them, has been at all times an insuperable bar to the wild speculations of pretended reformers. A new opinion is of all necessity in opposition to received doctrine; the inventor, therefore, must justify it on the authority of some books, which the church does not receive, as some early reformers did, or exclude from the canon some books, on which the received doctrine is founded, as our modern reformers, and many of their predecessors have done; or he must affix a new invented sense to some passages in scripture. In these several suppositions the Reformer is defenceless: he not being of the number of the apostles, or authorised by them, can authenticate no book; nor can he, without the most intolerable presumption, exclude from the canon any book which they have approved; to distort some passages from their intended signification, and affix to them a sense, which the terms may seem to bear, is his last resource. Even this affords no shelter: for he is told, as this sense was never affixed to these passages before, it is of your invention; it is, therefore, no part of the deposit of faith delivered to the saints—Jude i; it is a wild conjecture, which you substitute to received truth.

Imagination has been stretched and invention exhausted, not to solve these difficulties, because they are insolvable; but to involve the subject in obscurity, and to impose on the credulity of the uninformed multitude.

Is, say they, the church judges of the scriptures; or

determines the intended sense of ambiguous passages, the word of the church is superior to the word of God. To this silly sophism, which is incessantly repeated, the reply is simple: the church does not judge whether the word of God be true or not, of that she does not doubt; but she judges whether such or such a book contains the word of God or not: thus she says that the gospel according to St. John contains the word of God, and that the gospel according to the Egyptians does not, of this she judges with unerring certainty, because she received the gospel of St. John from the hands of the apostles, not that according to the Egyptians. And, since the gospel according to St. John contains the word of God, any writing inconsistent with it, does not contain the word of God, for God cannot contradict his word. Extra the source of truth no error can flow. In the same unerring manner she judges that Luther's pretended interpretation of the scriptures is an impious production, not the word of God; because he adds and retrenches, and distorts passages from the sense, in which the apostles explained them to their disciples, and in which the church always understood them.

The church, say they, is known to be infallible but by the testimony of the scriptures, and the scriptures are known to be infallible but on the testimony of the church. This is that fallacy in reasoning, which logicians call a vicious circle, when two things are assumed reciprocally not to prove each the other. The first proposition in this pretended circle is not true: the infallibility of the church does not depend on the scriptures, but on the providence of God; and the promise of Christ: nor is the church approved to be infallible solely by the testimony of the scriptures, the infallibility of the church was an article of faith before the coming of the new testament was written: Christ had told his apostles before his death, that he would build his church on a rock, and that the gates of hell (that is the powers of darkness) would not prevail against it. Matthew xxi. 18. that the Holy Ghost

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determines the intended sense of ambiguous passages, and would teach them all truth. In the words he expressly excludes from his church every one in matters of faith, if the spirit of darkness be not admitted as an assistant teacher with the Holy Ghost. With us Catholics are not disposed to suppose that the revealed truths before St. Matthew or St. John were committed to writing; the church was the pillar and ground of truth before St. Paul wrote his epistles. Timothy, before he was a Christian, and if St. Paul had never written a line, the promise of Christ after his resurrection (Matth. xxviii, 20): "Behold I am with you all days until the consummation of the age," would not have been the less true, nor the less effectual. This article of doctrine, and many others, was believed on the testimony of the apostles, not on the testimony of their gospels, which were not yet written, and we believe on the same authority transmitted from them to us through their successors in the pastoral charge; as our words are conveyed to another by sound through the intermediate column of air.

If we reason with sectaries, who admit the scriptures true, we cite them to prove that Christ's Church is infallible; because it is an established maxim in dialectics to assume as a principle, that which is admitted by the opposite party; if we reason with deists, who deny the scriptures, and reject all revelation, we do not cite them; but we shew from irresistible testimony that such revelation was made, and is contained in these books, which we call scripture; we shew that the veracity of the witnesses, who attest the fact, is unexceptionable; that it is founded on the veracity of God himself, on the principles of his wisdom, his goodness, his justice, his providence; that to doubt the one, is manifestly to arraign the other; thus this pretended vicious circle exists but in the imagination of sophists, in the artifice of impostors, whose object is not to elucidate truth, but to suppress it, in order to obtrude their own inventions on the ignorance of dupes.

The ravings of Simon the Magician, of Basilides, of

into judgment." The precepts and sentiments inter-
 spersed, correspond with the commencement and the con-
 clusion of the book: thus he says, ch. iii. "I said in
 my heart: God will judge the just and the impious." "Ob-
 serve your foot entering into the house of God,
 draw near that you may hear: obedience is better than
 the victims of fools." In the vii. "Do not say any
 thing rashly, let not your heart be hasty in pronouncing
 a word in presence of God." In the viiith, "It is better
 go into the house of mourning than into the house of
 feasting." In the viiith, "Because sentence is not quick-
 ly pronounced against the wicked, the children of men
 commit evil without any fear." After describing the
 pleasures of the table, sometimes in the persons of the
 impious, and at other times to shew the folly of avarice,
 which denies itself the necessaries of life, whilst it hoards
 for strangers and ingrates, he adds this terrible menace,
 ch. xi. "Know that for all these things God will bring
 you to judgment. Dismiss anger from your heart, and
 malice from your flesh; youth and voluptuousness are
 vain."

The canticle has been censured by some scholars as a
 prophane work, which relates the amours of Solomon
 and Pharo's daughter; they add by way of proof that
 the name of God is not once mentioned in it; this cen-
 sure is refuted by the description of the spouse in the
 canticles: it is not applicable to any woman, and the oc-
 cupation assigned her is by no means fit for the daughter
 of a great potentate. The beauties of the Christian
 church, and the duty of its pastors, are strongly delineated,
 a head like Mount Carmel, a nose like a tower, eyes
 like fish pools, teeth like flocks of new thorn sheep. Is
 that the picture of a court lady? Is it Pharo's daughter
 that says of herself: "the watchmen, who go about the
 city, found me, they struck me and wounded me"—v.
 "The children of my mother fought against me, they
 placed me a keeper in the vineyards, I did not keep my
 vineyard."—vi. Is it Pharo's daughter who

not being in the present Hebrew text, have been displaced by St. Jerom in the Latin vulgate, though in the Greek edition they remain as formerly, and we learn from Josephus that they were originally in the Hebrew text. Lib. 11, Ant. Cap. 6, writing the history of Esther, he relates two epistles of Assuerus, and the prayer of Mordecai, which are not in the present Hebrew text, and he says of himself, Lib. 10, Cap. 12, that he would translate the Hebrew books into the Greek language, promising that he would neither add nor diminish: these seven chapters are not the only parts of the scriptures, which the Jews have lost. This transposition has introduced some obscurity: the conspiracy of the Eunuchs is related in the ii. chapter and again in the xi. Here it is said that Mordecai received a reward for the discovery; in the vi, it is said that he received no reward; moreover in the xi, it is said that the plot was formed in the second year of Assuerus, and in the ii. that it happened in the seventh year of that prince. But the xi. has been transposed from the beginning. In it Mordecai relates by anticipation, as is common with all writers, the discovery of the conspiracy and the reward of that service. The date in that chapter has no reference to the conspiracy, but to Mordecai's vision, which was in the second year of Assuerus. The conspiracy is related in the order of time in the ii. chapter, which happened in the seventh of Assuerus: in the vi. it is said that Mordecai did not get a reward before the annals were read for the King, but it is added that he was highly rewarded after, as had been related by Anticipation in the first chapter, which is now thrown into the xi. place.

Chronologists, who seldom agree, for very obvious reasons, place this history, some in the time of Assuerus, father to Darius the Mede, others in the time of Cambyses, others think Artaxerxes Memnon was the husband of Esther; they all assign plausible reasons. The opinion, which appears most probable to the writer, places the event in the time of Darius Hystaspes. However, chro-

nological disputes he leaves to chronologers to settle. Of all studies it is the most irksome, and perhaps least useful.

That these seven chapters are of canonical authority is certain from the attestation of the chief pastors, and acceptance of the church. The Council of Laodicea, chap. 19, and the third of Carthage, can. 47, declared the book canonical, not as it is in the present Hebrew text, but as it was then in the vulgate edition, in their hands, which has suffered no variation since. Of this St. Jerom is himself a witness, though he did not think them chapters of canonical authority. But as tradition did not begin with St. Jerom, and these prelates knew the established doctrine of their respective churches better than he did in his retreat, the church very wisely preferred their authority to his speculations, thereby giving us to understand that, whatever science a man may possess, he must conform his opinions to the common standard, and not presume to make his private opinion a common standard.

Origen, long before Jerom's time, shewed that these chapters, though not then in the Hebrew text, were of canonical authority: in his letter, to Julius the African, he says: "In the Book of Esther, neither the prayers of Mordecai nor of Esther, which may edify the readers, are found in the Hebrew, nor are the epistles; that which was written by Aman for the destruction of the Jewish Nation, nor that of Mordecai delivering the nation from death in the name of Artaxerxes; but they are found in the Septuagint, and in the Version of Theodotion. Let us not imprudently and ignorantly abrogate the copies which are in the churches, or make a law for the brethren to induce them to relinquish these books, which are held sacred. . . . Has not Providence given edification to all the Churches in the Scriptures? Does not Providence take care of those, who were purchased at so great a price, for whom Christ died?" Origen was perfectly right; he did not inquire what the Jews, in his time,

thought canonical, the Christian Church their founders. Book canonical. Apostles. Old Hebrew text, Greek version, parts, which instance, St. Peter's version of Prov in the Hebrew with scoffers be James (iv, 5) did; and St. Peter's tence from the God loves he he receives;"

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The short pro many early wr because Baruch as appears from find them cite, Baruch. Thus "Hear, O Israe "We are blest please God are mian by Cleme St. Basil, in his and St. Chrysost from Jeremias "This is our cap. 33) that the ters from Baruch

The Epistle of being inserted occasion to make to Jeremias,

thought canonical or not: It was not from the Jews that the Christian Churches received the Scriptures, but from their founders, the Apostles, whose approbation made the Book canonical, not the approbation of the Jews. The Apostles did not put into their hands the Scriptures in the Hebrew text, few understood it; but they authorized the Greek version, then common, and in that version, these parts, which the Jews have lost, are found. Thus, for instance, St. Peter (1st Epistle, v. 3) cites from the Greek version of Proverbs—iii, 34: "God resists the proud;" in the Hebrew text it is: "*Im lalereim bou jalim*," that is, with scoffers he derides—he treats them with contempt. St. James (iv, 6) cites from the Greek version, as St. Peter did; and St. Paul to the Hebrews (xii, 6) cites this sentence from the 14th verse of the same chapter: "Whom God loves he reprimands; he chastises every son whom he receives;" in the Hebrew it is: "*Chen Ab eb Ben Artho*"—as a father is pleased with his son.

The short prophecy of Baruch had been considered by many early writers, as a part of the Book of Jeremias, because Baruch had been Secretary to that great Prophet, as appears from the 36th chapter of Jeremias; hence we find them cite, from Jeremias, passages which are found in Baruch. Thus, for instance, this passage in the iii Baruch: "Hear, O Israel, precepts of life;" and this from the vii: "We are blessed, O Israel, because these things which please God are made known to us;" are cited from Jeremias by Clement of Alexandria, lib. 1^o, Ped. Cap. 10. St. Basil, in his 4th book against Eunomius, near the end, and St. Chrysostom, in his oration, that *Christ is God*, cite from Jeremias this passage of the 30th ch. of Baruch: "This is our God." St. Austin says (lib. 18, de liv. Doct. cap. 33) that the same passage had been cited by some writers from Baruch, but by many from Jeremias.

The Epistle of Jeremias to the Jews, going into captivity, being inserted in the Book of Baruch, might have given occasion to many writers to ascribe the whole prophecy to Jeremias, though written by Baruch—as we know

that many of that great prophet's predictions were written by him, as it is not being found in the Hebrew text, only shews the Jews to have been remiss in the preservation of their records. It is found in the Greek version, authorised by the apostles. Some writers have doubted the authority of these parts of Daniel, which are not in the present Hebrew text. The Canticle of the three children—Dan. iii; the History of Susanna—xiii; the History of the Dragon—xiv; the Translation of Habacuc from Judea to Babylon—xvii are rejected by the Jews as fictitious, and by some sectaries, though they pretend to be christians, prefer the authority of the Jewish Synagogue to that of the Christian Church. It was thought by many that St. Jerom believed them fictitious; but in his second Apology against Rufinus, near the end, Jerom says: that in his prologue he only indicated what the Jews said of these relations. Rufinus, in his second book against Jerom, had shewn: that these parts of Daniel, though not in the Hebrew text, were canonical scripture from the uninterrupted tradition of the Church. In that Rufinus was perfectly correct: for these parts of Daniel were then read in the public services as they are yet, and cited by the most ancient writers. Irenaeus, in his Epistle to the Magnesians, cites the history of Susanna from Daniel; Tertullian, cites it in his book, *de Cor. Mil.*; St. Cyprian, in his discourse on the Lord's Supper, cites the Canticle of the three children; they are received as canonical scripture by all the Greek and Latin Fathers—see Bellarmine; the Councils of Laodicea, and the third of Carthage, enumerate the Book of Daniel amongst canonical scriptures, not as it was in the Jewish Synagogues, but as it was read in Christian Churches, in the common devotion, in which all these parts are found. It is true St. Jerom calls the History of Susanna, and that of the Dragon, *fabulae*; but the Latin term *fabula*, which we translate *fabliau*, does not always signify a fiction, nor does the Greek word *Muthos*, to which it corresponds: it signifies a story,

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whether true or false. And Jerom, in his reply to Rastinus, says: that he only spoke the language of the Jews.

In the last verse of the xiii. chapter, in which the history of Susanna is related, it is said: "And as Cyrus was gathered to his fathers, and Cyrus the Persian received his kingdom;" hence it would appear that the history of Susanna had happened in the beginning of the reign of Cyrus, when Daniel was not young, but very old. This seeming incoherence is introduced by transposing the history of Susanna from the commencement of the book where it is placed in the Greek version. The passage does not have any reference to it, but to the history of Bel and the Dragon, which is related in the next chapter, of which it is the commencement. From the allusion of the Greek *Schinos* and *Prinos*, the names of the trees under which it was said that Susanna was seen, to the verbs *Schisin* and *Prinein*, it might be conjectured that the history was originally written in Greek; but Origen replied to Julius the African that the allusion made by Daniel in the Hebrew or Chaldaic language being impossible in the Greek, the interpreter substituted one of similar import, which is common with all translators.

It is also stated as an inconsistency, that Daniel should have lived until the reign of Cyrus, as Ezechiel, who prophesied in the fifth year of the transmigration in the time of Nebuchadonoser, classed him with Noah and Job, saying that: "if Noe, Daniel and Job were in the land, they would not save a son or a daughter."—Ezechiel vi. To this it has been replied, that Daniel, whose sanctity was known to the Jews, and canonized by the prophet, whilst yet living, was classed with these patriarchs, who were long since dead, to shew that in consideration of the merits, or, at the instance of the living or the dead, however great their sanctity, God would not suspend the sentence of destruction, which had been denounced against that perverse generation.

Modern Jews reject from the canon of scriptures the books of Tobias, of Judith, of Wisdom, of Ecclesiasticus,

and of the Maccabees, our pretended reformers, pro-
fessing the authority of all the Scriptures, yet they
did not think it necessary to receive their opinions. They
did not have enough canonical writings by the word of
God, as St. Basil testified in his letter to Eusebius, in the
year 375. In his letter to Eusebius, in the year 375, he
testified that he had published his Catalogue in a council held at Rome
in the year 380, at which seventy bishops were present. The
books are published amongst the Scriptures, which are
universally received, and learn from his time that they
were not acquainted with the reasons, on which they
were afterwards founded, though their books were
not of unquestionable authority, his opinion was
received by the church in his privilege to the Protestants
to say, that the church reads the books of Tobie,
Judith, and of the Maccabees, but does not receive them
as canonical Scriptures, as it reads those of
Isaiah, Wisdom, and Ecclesiastes for the edification of
the people, and in confirmation of ecclesiastical doctrine.
As St. Basil died in the year 375, before the judgment
of the church founded on uninterrupted tradition had
been publicly declared. His opinion, though
was not criminal. The same letters of other writers, who
doubted the authenticity of these, and other parts of
Scripture, before the subject was officially discussed, it
was not possible for men, who had no means of knowing
the tradition of many churches, until it was publicly de-
clared in Council. On the testimony of their respective
Bishops, it is known whether books, which were univer-
sally received, were of canonical authority or not,
though in them there be nothing inconsistent with the
writings universally acknowledged genuine, and is not
sufficient to give any writing canonical authority. It is not
mathematical demonstration, which is called revealed
truth. The reader, who is not well versed in ecclesiastical
history, will please to observe, that the first of rejecting
was not known for many centuries after the foundation
of the Christian Church, that Popes in of late times have

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the intercourse between distant churches was not kept up by regular posts; that the Christian churches were formed and organized by the apostles and their successors, whom they authorized before the scriptures were put into their hands; that many churches had only the gospel of St. Matthew, and several not even that; the other books of the New Testament were written considerably long after the establishment of Christianity; in speculative truths, and practical maxims, were taught by the pastors in their public lectures, the people had not yet learnt from the Saxon laminary to fish their faith out of the depths of scripture. There is something grotesque in the idea. When a gospel, or an epistle was written by any of the apostles, the churches, in whose hands it was deposited, were certain of its canonical authority, the same is true of any book of the Old Testament approved by an apostle. As the communication with distant churches was both difficult and dangerous in their early times, this book, which was well known to be of divine authority in the churches, where it was originally approved and deposited, was not heard of in many other churches, and when heard of, in the course of time, must appear of doubtful authority. The solemn attestation of the churches, in which it was always known to be genuine, solves all difficulties, and the consequent decision of the church in council assembled, or speaking by its first pastor, removes every shade of doubt. This account is so simple and rational, that it requires only common sense to conceive it.

There is a seeming inconsistency in the book of Tobit, in the third chapter, it is said that Gabiel dwelt in Ragae, a city of the Medes, and in the ninth, when Raphael and Tobit arrived at Ragae, where Ragael, Gabriel's father, dwelt, Raphael was sent from thence to a distant place to fetch the money lent from his father. Below the name of Ragael might inadvertently stand the name of some city in another, or there might have been

two cities of the same name, or, what is more probable, the district might have taken its name from the city, and one of them lived in the city, and the other in some part of the district.

The book of Judith has been numbered amongst revealed writings by the first Council of Nice in the year 325—see St. Jerom's preface to this book. We cannot sufficiently admire the effrontery of an obscure and ignorant monk, who in the 16th century set his private opinion in opposition to the solemn testimony of 318 bishops, composing that venerable assembly, which the Christian World reveres, nor can we sufficiently lament the stupid inflexibility of his deluded followers.

A passage in some Greek copies of this book, which is not found in the original Chaldaic, from whence we have St. Jerom's version, has introduced a difference of opinion in the order of time. Athior, in his reply to Holofernes, says: and the temple of their God was become a pavement. *Kal 8' Ninos tou theou auton egeneto vir edaphos.*

The ambiguity of this obscure expression induced some writers to think that the temple had been levelled with the ground, which would have postponed the war of Holofernes until after the captivity, whereas it must have happened in the time of Manasses, King of Juda, long before the captivity, whether whilst he was yet in prison or after his release is uncertain. This is shewn by Bellarmine de Verbo Dei cap. 12—He states different opinions, and takes peremptory exceptions against them. The curious reader must consult chronological dissertations; they do not enter into the plan of the present work.

The book of Wisdom has been ascribed to Solomon by all early writers; the author of the work designates himself, *tuus nam chosen me king over thy people, and thou hast ordered me to build a temple on thy holy mountain* St. Jerom, not finding this book in the Jewish canon, thought the work of doubtful authority, and, on the promise of some Jews, he ascribed it to Philo of Alexandria. Philo might have been the

compiler or originally in cap. 12. and time of St. of the work of that opi There ar Testament "the just St. Paul, if saints will j of Sardin, i sage from t to prove the tor of all th is given an St. Aust dom genui lief that thi a passage c a pretended offered by Wisdom, a a book not of this book far Kemnit adds: "I not to be from the ought, from with the v bishops, to chemens." may see wi deceive the John Cal dicta the w mistaken in

compiler or rather the translator, for the work had been originally in Hebrew, as Isidore attests—Lib. 1. de Off. cap. 12. and 4. *Castro* proves, though not since from time. St. Austin once thought the son of Syrach author of the work, but, upon mature consideration, he retraced that opinion—Lib. 2. 50. cap. 4.

There are two citations from this book in the New Testament: the first by Christ himself, Matt. xiii. 43: "the just will shine"—Wisd. iii. 7; and the second by St. Paul, 1st Cor. vi. 2: "do not you know that the saints will judge the world?"—Wisdom iii. 8; the Council of Sardis, in its celebrated epistle to all bishops, cites a passage from the book of Wisdom, which it calls Scripture, to prove the divinity of Jesus Christ: "Wisdom, the creator of all things taught me."—Wisd. vii. 21. This letter is given entire by Theodoret, Hist. Lib. 2. cap. 8.

St. Austin professedly demonstrates the book of Wisdom genuine, lib. 1. pro. cap. 14. To induce a belief that this profound writer was of a different opinion, a passage curtailed and distorted is cited by Kemnitz, a pretended reformer: "You have said that what was offered by me, that is, the testimony from the book of Wisdom, was rejected by some brethren, as if taken from a book not canonical: as if setting apart the attestation of this book, the thing itself be not manifest." Thus far Kemnitz cites, but St. Austin, in the same chapter, adds: "The testimony of the book of Wisdom ought not to be rejected, which in the church of Christ, and from the place of the readers in the church of Christ, ought, from great antiquity, to be read, and to be heard with the veneration of divine authority by all christian bishops, to the last of the faithful laity, penitents, and catechumens." From this specimen the unprejudiced reader may see with what effrontery these new-fangled apostles deceive the uninformed.

John Calvin also, in his book of Institutions, contradicts the writer of the book of Wisdom: he thinks him mistaken in assigning the immoderate affection of some fa-

which he had departed from the idolatry of his
 fathers, if we believe this re-forming patriarch, from the
 mouth of Rachel's stealing the idols of her father Laban, as
 heathen Gen. 31. 19. that the first idols were made of
 human figures. Calvin has forgotten to tell us by what inspira-
 tion he discovered that Laban's idols were the first, but
 requires no inspiration to discover his pride and ego-
 tism: they manifest themselves: his pride is evi-
 dently a writer of such remote antiquity, of such con-
 siderable information, of such great weight and venerable au-
 thority, and his ignorance in assuming for certain that
 Laban's idols, or rather his idol, though expressed in
 the plural number, because the Hebrew word has no
 singular, was not a human figure. We know from the
 last of Sam. ix. that "*Wibraphim*," the Hebrew expression,
 signifies a human figure, because Michol put a *theraphim*
 in David's bed, saying her husband was sick, and thus
 deceived Saul's messengers: "*ve titharb Mibet hithra-
 phim, this is Michol*," to whom she said ye have ques-
 tioned. We know from Ezechiel that these figures were consult-
 ed, as is related to "*chalek Babel, chid ysaal theraphim*,"
 and the king of Babylon will consult the idols: xxi. 6.
 and the prophet Zacharias informs us that
 they gave him answer: "*ehi bel theraphim dhoru keda*":
 (the idols spoke iniquity): x. 2. which is witness to what
 Josephus in the beginning of his chronicle says, that the
 images of Belus, king of Assyria, was the first idol erected
 by public authority. Ninus his son and successor order-
 ed the people to pay him divine honors. This rather
 confirms than contradicts the authority of the book of
 Wisdom, the writer of that book does not speak of the
 first idol erected by public authority, but of the first ab-
 solutely, which was made by a disconsolate and inconsol-
 able father, to assuage his grief, while the custom was
 in the course of time, this custom prevailing, the error
 was enforced by law, and religious divinites adorned at
 the command of tyrants. Such is the progress of in-
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21 The book of Ecclesiastes has been ascribed by some
 writers to Solomon yet it is uncertain whether the soul of
 22 it be his author or the compiler of many different
 23 books: we know that Solomon spoke three thousand
 24 proverbs, and that his servants wrote one thousand and
 25 five hundred. King's 1st Lat. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

John Calvin in his book of Institutions, cap. 5. takes an exception against the authority of the second book of Maccabees, because it is said in it that Judas ordered sacrifice to be offered for his men, who died in battle. Calvin holds it superstitious to pray for the dead; the writer of that book was of a different opinion. He says, "it is a holy and salutary thought to pray for the dead;" but Calvin replies that the men were in mortal sin, and things offered to the idols at Jerusalem were found on them, which was strictly forbidden. Deut. xviii. If the private spirit revealed to Calvin that these soldiers, who are not the best informed class of men, knew the prohibition, or that knowing it they did not repent of the crime before death closed their eyes, Judas had no such revelation; he charitably presumed that some of them, at least, were exempt from the guilt of mortal sin, and ordered sacrifice to be offered for them all. But if the book be of infallible authority, Calvin's new system of religion is infallibly false. True! But whether the book be inspired or not, Calvin's opinion is not the less impious, nor is the argument drawn from it the less convincing. Between Judas Maccabeus, himself a priest, and son to the celebrated high priest Mathathias, must have known the doctrine and practice of the Jewish church, and this writer whether inspired or not could not mistake it. It is therefore certain that the Jews did piously offer sacrifices for departed souls. No man ever accused or even suspected Judas or his venerable father Mathathias of superstition. (The only Latin edition of the Roman history known to me) has been racked, and every shade of obscurity transformed into an unsurmountable difficulty, in order to mislead the uninformed, and diminish the authority of a canonical book, which convicts of manifest impiety the whole squad of pretended reformers; they saw the necessity of securing patrons in power by tempting avarice, and they found the means in the funds consecrated to public charity, by the piety of our ancestors among those the funds consecrated to the use of the poor being jointly the

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John Calvin in his book of institutions cap. 2. takes notice of suffering souls were not then least considerable. These were seized on by sacrilegious rapacity, concealed under the mask of reforming superstitious abuses. The first exception has been examined; the second is thus stated, the writer of the first book says: "Alexander, who first reigned in Greece." This say Reformers is false: there were many Kings in Greece before Alexander. True; but there were none, who subdued the Medes and Persians as Alexander did, none who governed that extensive empire, of which the prophet Daniel spoke, vii. and viii. In the same place he says that Antiochus the Illustrious reigned in the 137th year of the Greek empire; but Eusebius, in his chronicle, shows that Antiochus reigned in the 135th year of the Greek monarchy. True; but they are both correct; and if they did not coincide, the writer of the book of Maccabees, better informed, a Jew living at the time and on the scene of action, is a more competent witness than Eusebius, a Greek, who lived near 600 years after. However Eusebius informs us in the same chronicle that Judea being a part of Syria the Jews did not date events from Alexander, but from Seleucus, who first reigned in Syria, from Alexander to Seleucus were 19 years, which added to 137 make 156. Thus both writers agree. These eagle-eyed critics have discovered another inaccuracy: in the viii. 16. it is said that the Romans commit the magistracy to one man every year. It is well known that the Romans appointed two consuls annually. Yes! But the magisterial power was always vested in the acting consul. In the time of the Maccabees they exercised their jurisdiction in regular succession from day to day. Of this the fatal battle of Cannae is decisive evidence: the battle was fought and lost through the rash imprudence of the consul in power that day. Pliny informs us likewise that when the Romans had banished their Kings, and substituted consuls, though two were annually appointed, the consular power was committed to each in rotation, least if both reigned jointly the fear

would not be removed but doubled. In this respect
on the reformer betrays his ignorance of profane his-
tory. Against the second book it is stated that the writer
begged the reader's indulgence for the faults which he
might have committed, and acknowledged that he had
undertaken a work full of toil and difficulty. This
shows, say they, that he was not inspired but that he
composed the work by mere human industry. To this
the reply is easy: he begged the reader's indulgence, not
for any mistakes or errors, he knew there was none:
but for his style, which was not sufficiently polished. St.
Paul himself admitted that he was not refined in language.
—2d Cor. xi. Modesty is not a crime, though the sons
of pride may censure it. To excite an author to write,
and by a special assistance preserve him from erring,
makes a book of divine and infallible authority, though
it does not exempt from labour, or exclude human in-
dustry. The inspiration of prophecy is, from its na-
ture, different from that of sacred history. The pro-
phet is not only excited to write, but the events, which
he foretells, must be suggested, otherwise he could not
possibly know them. The sacred historian is induced to
write facts, which he knows on the testimony of his
senses, or on the testimony of competent witnesses, and a
special assistance prevents errors. Hence St. Luke says
in the commencement of his gospel, that he had diligent-
ly learnt the facts, which he relates, from those, who
had been present from the beginning, and were ministers
of the word. Shall the gospel of St. Luke be expunged
because he took some pains to write it? They say at this writer's saying it: "when our
fathers were led captive into Persia," though he might
with great propriety call Chaldea and all the adjacent
country Persia, as they were under the Persian go-
vernment, if a man goes to Wales he is not improper-
ly said to go to England. But he said, with great truth,
that they were sent to Persia, for numbers of them were

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transported beyond the Euphrates. In this there is neither error nor impropriety.

In the li. of the ad. book it is said, that when Jerusalem was sacked and the temple destroyed, Jeremias concealed the tabernacle and the ark of the covenant in a cave on Mount Nabo, saying that they would not be found until God would again collect his people. In this relation our acute critics detect two errors: Jeremias, say they, was in prison, and hated by the people, before the city was taken by the Chaldeans, he therefore could neither conceal these things by himself nor by others, the temple was pillaged, and nothing left for him to conceal, before he was released—4 K. ult.—first error; after their return the people found neither tabernacle nor ark—this is the second error. But if these be errors, they are not of that writer's invention: he cites them from the descriptions of Jeremias, a work then in the hands of the Jews, but since lost, through their neglect, as many others cited by the same author have been. However, these pretended errors may be strictly true for what their critics know of the matter: wild conjectures do not validate positive testimony.

Though Jeremias had been frequently imprisoned during the reign of Sedecias, Jer. xxxvii and seq. he was not in prison in the reign of Joachin, nor was that prince inimical to him, in his time, therefore, he might have concealed the ark and the tabernacle, or after his release from prison he might have concealed them, being highly favored by Nabuzardan, the Chaldean General, who was expressly ordered by Nebuchodonosor to permit him to act according to his will.—Jer. xxxix. In the enumeration of things conveyed from the temple to Babylon, neither the ark, nor the tabernacle, nor the altar of Incense, is mentioned. It is therefore certain that they remained at the disposal of Jeremias, the only priest and prophet then in favor. This first pretended error turns out to be an historical truth. For the second, we have seen that it is a manifest error. What he is not improper to say is, that he was sent to England. But he said, with great truth, that they were sent to Persia, for numbers of them were

must wait the consummation : because it has been always understood that these things will be discovered at the coming of Enoch and Elias, and the final conversion of the Jews.

There are in the Books of the Macchabees, as in most books of scripture, seeming inconsistencies, inexplicable to these deluded men, who are taught to fish their faith from books, which they cannot possibly understand. Thus it is said in the first book, cap. iv, that Judas purified the temple in the 148th year of the Greek Era, that is, one year before the death of Antiochus, which happened in the 149th year—cap. vi. In the second book, cap. xi, it is said that he purified the temple two years after the death of Antiochus, which event is related in a very different manner : for we read in the first book, Cap. vi, that he died in his bed at Babylon, through vexation for unforeseen disappointments ; and in the second book, Cap. i, he is said to have been cut to pieces with many of his people in the temple of Nanea in Persia, and again in the ix. chapter, he is said to have fallen from his chariot and died on his way to Babylon. These inconsistencies speak the authors subject to error, consequently not inspired writers. But these seeming inconsistencies, like all others in the scripture, are, upon accurate investigation, found to be imaginary : if the purification of the temple be related in the x. of the second book after the death of Antiochus, it is not said to have been effected after his death ; the two years there mentioned, have no reference to the profanation or purification of the temple ; but to the succession of Judas Macchabeus to his father Mathathias, as is manifest to the intelligent reader. Thus the first inconsistency disappears. The second has given exercise to the conjectural calculations of chronologists : they all agree that it is the same Antiochus, whose death is related in an abridged manner in the vi. chapter of the first book, and more at large in the ix. of the second ; whether it be the same, or some other, who was said to be cut to pieces in the temple of

Antiochus ; in the 4th of Matthew, Christ says that
prophecy will be fulfilled in the latter days. The same
error (Ch. 6) places Enoch, who was the cause of his

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must wait the consummation : because it has been always understood that these things will be discovered at the coming of Enoch and Elias, and the final resurrection. Nanea, is uncertain ; and as useless to enquire as it is impossible to determine, whether the same or another, there is no inconsistency : for we say with great propriety, that a General is cut to pieces when he is vanquished and many of his soldiers slain, though he himself may escape unhurt. Antiochus might have escaped from the temple of Nanea, and died on his way to Babylon. Though it is more probable that the Antiochus, who is said to have perished in the temple of Nanea, was different from the other : there were many of the same name. The writer, who does not intend to enter into chronological calculations, begs leave to inform the unprejudiced reader, that when any disagreement appears in ancient chronology, that assigned by primitive writers is to be preferred before dates or events, lifted from heathen writers, in opposition to the authority of Scriptures, betrays a weak head, and a wicked heart.

There yet remains an inconsistency, introduced by the neglect of transcribers ; in the ixth chap. of the first book, Judas is said to have died in the 134th year of the Greek era ; and in the first chapter of the second book, he is said to have written a letter in the 188th year of the same era. This date has been transferred by the transcriber from the first end of the former letter, written by the Jews under Joannes Hircanus, to the beginning of a letter written by Judas many years before. As the writer did not observe the order of time, he gave a copy of the letter written by the Jews, in the first place with its date, as being of more immediate concern, and subjoined a letter of Judas without any date, which, from the subject matter, must be referred to the time of that Prince. There are two exceptions of a different nature, stated against these books : it is pretended that they contradict the Gospel : the writer of the first book says—chap. i. : that the abomination of desolation, foretold by Daniel, was placed in the sanctuary by Antiochus ; in the 24th of Matthew, Christ says : that prophecy will be fulfilled in the latter days. The same writer (ch. 6) praises Eleazar, who was the cause of his

own death, and the writer of the second book applauds the suicide of Razias—chap. xiv. The first exception is a meer illusion: the author did not speak of the prophecy of Daniel; he called the idol, which Antiochus had placed on the altar, an abomination, which is strictly true. To the second St. Austin replied, in a letter to Dabitiui, some 1486 years ago, that the death of Eleazar, and that of Razias, are praised as acts of fortitude; and warlike bravery, and such they were, not as acts of religion or piety, of which the writers did not speak.

If there be any other exceptions, worth notice, stated against the Books of the Old Testament, the writer has not seen them; he now proceeds to examine the exceptions of pretended reformers, both antient and modern, against different parts of the New Testament.

The Manicheans had corrupted some copies of the Gospel of St. Mark, by inserting a clause in the last chapter, which favored their impiety; in like manner the Arians retrenched this sentence in the last chapter of the first Epistle of St. John: "There are three who give testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, that is of a substance, *en eissi*;" other interpolations were made by different sectaries, at different times; but, as they could not possibly interpolate innumerable copies, in the hands of catholics, their interpolations were easily, and immediately detected. The invariable rule of the catholic church, to believe this day what was believed yesterday, is an insuperable bar to all innovations.

From a remarkable difference in the style, doubts were formerly entertained by some Latin writers, whether the epistle to the Hebrews was written by St. Paul, or by some other apostolical writer; there were some few who went so far as to expunge it from the canon.

Though the first Great Council of Ephesus and the Council of Chalcedon, approved the twelve chapters of St. Cyril, in the tenth of which, this epistle is called divine scripture: "that Christ was made the high priest,

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and apostle of our confession, the divine scripture com-
 memorates. Though all Greek writers, if you except
 Caius, a man of little note, and all Latin writers, with
 two or three exceptions, though we know from St.
 Peter in his second epistle addressed to the Jews, dispersed
 amongst the Gentiles, that St. Paul did write to them :
 "as our dearest brother Paul has written to you"—iii.
 Though the Roman pontiff Clement I, in his epistle to
 the Corinthians, as cited by Pusebius, lib. 3, cap. 38,
 Innocent I, in his epistle to Exuperius, Gelasius I, in a
 Council of 70 bishops, the Council of Laodicea, and the
 Council of Nice, as cited by St. Thomas, ascribed this
 epistle to St. Paul, and number it with canonical writ-
 ings, in the face of all these witnesses, in the face of
 truth and conviction, Luther, and his colleagues of
 Magdeburgh deny it. Besides this external evidence,
 against which surmises and conjectures are vain, there
 is a sort of internal evidence that St. Paul was the author
 of that epistle. The writer demonstrates truths which
 St. Paul invariably inculcated : that Christ was infinitely
 superior to Moses ; that he is the cause of our salvation ;
 that the priesthood of Christ was more excellent than
 the Levitical priesthood ; that a new victim of propitia-
 tion was necessary, because the sacrifices of the old law
 were imperfect and ineffectual ; that the law of Moses
 was obsolete. He did not subscribe his name, nor call
 himself an apostle, as usual in his letters, for solid rea-
 sons, which are assigned by ancient writers : Euf. in
 his Ecclesiastical History, lib. 6, cap. 14, relates from
 Clement of Alexandria, that the epistle to the Hebrews
 was written by St. Paul in the language of the Hebrews,
 to whom it was addressed, and translated into Greek
 by St. Luke, for the use of the Greeks, hence the style
 is similar to that of the Acts of the Apostles ; this inscrip-
 tion, "Paul the apostle" has been judiciously omitted :
 as he wrote to the Hebrews, who were prejudiced against
 him, he did not think it prudent to alarm them by the
 inscription of his name. Chymont adds a second reason

As the Lord the Apostle of the Almighty God, had been sent to the Hebrews, St. Paul, whose mission was to the Gentiles, did not inscribe himself apostle of the Hebrews, in reverence of the Lord, as also because he wrote to them from the abundance of his heart.

The same reasons are assigned by St. Jerom, lib. 2. *Contra Jovinianum*, ad. Gal. 1. "In the epistle to the Hebrews Paul neither prefixed his name, nor title of apostle, because he intended to say: Consider the apostle and high priest of our confession, Jesus Christ." He also says: "It was not fit that where Christ was to be called an apostle, there Paul should be inscribed an apostle." And in his Catalogue of Ecclesiastical Writers he says: "Because Paul wrote to the Hebrews on account of the prejudice against him, he omitted the usual inscription of his name in the beginning of the salutation. As a Hebrew, he wrote to the Hebrews in Hebrew, that in his native language most eloquently, and what was eloquently written in Hebrew was more eloquently translated into Greek, that is the reason why it seems so different from his other epistles."

Cabanus, a laborious writer, adduces express testimonies from all primitive writers, Greek and Latin, to show that the epistle to the Hebrews was written by St. Paul, and is of divine authority—See Vol. ii. The Rev. lib. 3.

Some obscure passages in the epistle to the Hebrews, which were abused by Marcion, Donatus, and the Arians, in the third century, induced a few uninformed Catholics to dispute the authority of that epistle, thinking it inconsistent with the gospel. St. Paul says, vi. 1. "It is impossible for those who have been enlightened . . . and have fallen away, to be again renewed to penance;" and x. 26, he says: "If we sin wilfully after having received the knowledge of the truth, there is now left no victim for sins." Finally he says, xii. 17. "That Jesus did not find room for penance though he sought it with tears." Donatus, wresting the apostle's

words from his new meaning, said that the priest, as they say, was natus from he then said to the do not reflect speak of admitted which we explains in not you k baptised to we are but Christ rose we should the apostle of Christ, resurrected that as Christ so we can which? if for Christ apostle lies God to th a reparation ner. In the Apostle the ed the know that state, are totally and with in dition, confines this

words from the intended sense, in order to justify his newly invented doctrine, concluded that he who immersed after baptism could not rise, or penance, nor obtain the remission of sin by penance; Caius, a Roman priest and zealous Catholic, deceived by plausible sophistry, thought the imaginary difficulties proposed by Origen from this epistle real, and founded in the work, he therefore rejected it as contrary to the gospel, and to the doctrine taught in the other epistles of St. Paul, not reflecting that the apostle in these passages did not speak of penance, to which he exhorts all sinners, and he admitted the incestuous Corinthian; but of baptism by which we are renewed. This doctrine St. Paul clearly explains in his epistle to the Romans, vi. 3, 4, 5, 6. Do not you know," says he, "that we all, who have been baptised to Christ Jesus have been baptised to his death; but we are buried with him by baptism to his death, that as Christ rose from the dead by the glory of the Father, so we should walk in the newness of life." In this passage the apostle shews that our baptism represents the death of Christ, and our renovation in baptism represents the resurrection of Christ. From which it must be inferred, that as Christ died but once, and rose to die no more, so we can receive the newness of life but once, from which if we wilfully recede there is no sacrifice left for Christ will not be sacrificed a second time; the apostle says, Heb. vi. 6: "Again crucifying the son of God to themselves." Penance is not a renovation, but a reparation, to which all the scriptures invite the sinner.

In the tenth chapter the sense is nearly the same; the Apostle there speaks of apostates, who, having once received the knowledge of faith, abuse it; for such, while in that state, there is neither sacrifice, nor sacrament; they are totally excluded from the communion of the faithful, and with inexpressible difficulty, if ever, reinstated. The apostle adds, "and he that is once sanctified, and has denied the Lord, who has sworn to him, and has broken his covenant, he shall have his part in the second death." This terrible sentence to those who knowingly

and willingly sin, and obstinately persevere in sin; not to those, who renounce it, and who sincerely repent of sin, for such the sources of God's grace and mercy are always open. Esau's repentance was not for his sin, but for the loss of his birth-right, which he had sold for a morsel of pottage. His lamentations were great—the inspired writer compares them to the roaring of a lion—Gen. xxxviii. 34, but they were the furious effects of despair, because he could not prevail on his father to retract the benediction bestowed on his brother Jacob, whom he at the same time resolved to murder. Such was the repentance of Antiochus, of whom the inspired writer says: "That wicked man invoked God from whom he was not to obtain mercy."—2d Mac. ix, 13. It was a restoration of health the tyrant desired, and prayed for, which he could not obtain; not the forgiveness of his sins, from which even the remorseless Antiochus would not have been excluded, if he had sincerely desired it.

The Marcionites and Donatists were not the only men who wrested the apostle's words from their intended signification, and masked their errors under his authority: the Arians adopted some of his expressions to their impiety: thus the apostle says, i, 3: "That the Son is the effulgence of the glory of the Father, and the character of his subsistence," that is, the express image of his person. And in the iii. chap. 2, he says: "the Son is faithful to him who made him." Hence the Arians inferred that the Son is distinct in substance from the Father, made by the Father, consequently a creature. The inference however is directly against the sense of the apostle, for as the splendor of God's glory is inseparable from it, it is therefore eternal; and since the character of his subsistence or express image of his person, is a perfect representation, it must be infinite, because nothing finite can represent infinity, the Son therefore must be infinite and eternal, consequently God, and as there is but one divine substance, it follows of all necessity that the Son is one in substance with the Father. He is said by the apostle

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 to be made in the same sense that he is called a priest and
 apostle that is according to his human nature.
 The Arian sophistry, embarrassing some well meaning,
 but uninformed Catholics, induced them to reject this
 epistle. Hence some writers of note, in the latter end
 of the third century, and beginning of the fourth, say
 that some doubted its authority. Eusebius says that in
 his time it was not believed the work of the apostle by
 some Romans; this is true of Caius, and some few more,
 but not of the Roman church. In the same sense St.
 Jerom; St. Augstin and some others, are to be understood.
 Of the Roman church there can be no doubt, because
 the Synod under Damasus, had numbered it with the
 other epistles of St. Paul, long before St. Jerom wrote
 his catalogue of ecclesiastical writers; Damasus died the
 sixth year of Theodosius, and Jerom wrote in the four-
 teenth year of that Emperor—see Baronius.
 The apostle, in this epistle, (ix, 4) says, that in the ark
 there was an urn, which contained some Manna, and the
 Rod of Aaron, which seems to contradict the writer of the
 third book of Kings, who says, (viii, 9,) that in the ark
 there was nothing but the two tables; yet this writer's
 testimony is perfectly consistent with that of St. Paul:
 for he speaks of the ark as it was in Solomon's time, and
 his saying, that then, there was nothing else in it, but the
 two tables, intimates that after his time, some other
 things were deposited in it by the Officers of the temple;
 this St. Paul must have known either from tradition, or
 immediate revelation.
 The last exception stated against the epistle to the He-
 brews is, that the author did not understand the Hebrew
 language, from which it is inferred that St. Paul could
 not be the author. That writer translates the Hebrew
 word *Berith*, which signifies a covenant, by the Greek
 term *diatheke*, which signifies a testament. We have seen a
 Saxon Monk boast his knowledge of the Greek language
 superior to that of a Chrysostom or a Theodoret. Here

we have a Dutch pedagogue, who finds St. Paul ignorant of his mother tongue. *Risum teneatis amici.* The seventy elders, who ought to know their own language better than a Dutchman, give invariably the Hebrew term *Berith* by the Greek *diatheke* as we see in their version of the Psalms. And St. Paul, in his epistle to the Romans, vi. to the Gal. iii. iv. and elsewhere, speaking of the old law, translates the Hebrew *Berith* by the Greek *diatheke*: we say the Old and New Testament: a testament in general is an instrument, by which an inheritance is conveyed; it cannot be of force until after the death of the testator. If it be a pure and simple conveyance, it cannot with propriety be called a covenant; but if there be certain conditions expressed, it may be called indifferently a testament or a covenant; hence the Old Testament is, with great propriety, called a covenant, and so is the New: because the inheritance is promised, but on condition of observing the law contained in the instrument. This St. Paul knew; the Dutchman, in all appearance, did not.

St. James, in his epistle, severely censures sectaries in his time; who attempted to substitute epicurean sensuality to the severity of the gospel, under pretence of being justified by faith alone, and disregarding good works. It is not surprising that our modern reformers, on the principle of self-defence, should reject from the canon an epistle, in which they find their own condemnation. However this epistle has been numbered with canonical writings by the Council of Laodicea, the third of Carthage, the Council of Florence, also by Innocent I. in his letter to Exuperius, by Gelasius I. in a council of 70 bishops, by Origen in his 7th Homily on Josue, by Epiphanius in his 76th Heresy, by Athanasius in his Synopsis, by Jerom in his letter to Paulinus on the study of the scriptures, by St. Dennis—*de div. Nom. cap. 4.*; by St. Austin in his 20th epistle to Jerom, and elsewhere. Whether all these ancient writers and venerable pastors of Christ's church, be equal in authority to a brawling monk, or inferior, the writer does not enquire; but the

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inference, which he draws must be admitted, that the epicurean sensuality of the reforming monk, was no part of Christianity in their days. This is manifest from their approbation of St. James' epistle, in which it is expressly and severely condemned.

In this epistle, say the Century writers, justification is not ascribed to faith alone, but also to good works; if this exception be admissible, we may expunge from the canon all the books of the New and Old Testament: not one of them ascribes justification to faith alone. Luther did, and dubbed himself an evangelist. This was a new revelation, or rather an old one invented by Simon, the magician, and renewed by this his worthy successor in the reforming trade; but say they, Paul to the Romans (iii) says that we are justified by faith. True! And so does James; but neither the one nor the other says that we are justified by faith alone. St. Austin, in his book on faith and works, speaks of this error as exploded in the time of the apostles. Chap. 4th, he says: "Let us see that this be removed from pious minds, lest by dangerous security they lose their salvation, if to obtain it they think faith alone sufficient, and neglect to hold the path of God by a good life, and good works; even in the rithe of the apostles, from obscure passages in St. Paul misunderstood, some thought him to have said this," and underneath he says: "As this opinion took its rise in the time of the apostles, the other evangelical epistles of Peter, of John, of James, and of Jude, direct their intention chiefly against it, and vehemently inculcate that faith without works, profits nothing. Paul himself defines that faith salutary and evangelical, whose works proceed from charity, not any sort of faith, by which we believe in God."

We have four of Christ's apostles, who wrote expressly against the favorite doctrine of this new fangled evangelist, if we believe St. Austin, who, though not a Dutchman, was thought a man of some information in his day.

He solves the difficulty proposed in his preface to the

1st Psalm, shews that the doctrine of St. James coincides with that of St. Paul, and explains it: because St. Paul in the third chapter to the Romans spoke of the first justification, by which, from a state of sin, we are transferred to a state of justice, and from children of wrath, become the adopted children of God. St. James spoke of the second justification, by which the just man increases in justice and merit, and becomes more pleasing to God according to that of Revelations xiii. Let the just man be justified yet, and the saint be sanctified yet. A state of sin is a state of death, from which a man cannot raise himself: a state of justice is a state of life, in which a man may, by his own exertions support himself, and increase his strength.

In this epistle, say they, there is nothing said of the works of Christ, or of the doctrine of faith. True. Nor is there any thing said of either in the book of Proverbs. The author inculcates the necessity of good works—it was his object to explain the doctrine of faith, and the mysteries of religion, had been sufficiently explained by the four evangelists, and St. Paul. St. James wrote professedly against the pretended reformers, who abused the writings of St. Paul, and distorted them to the support of their errors.

Finally they say, that in the epistle of St. James the old law is called a law of liberty—I and ii. St. Paul to the Galatians, iv. calls it a law of servitude. This is an imposition on St. James—he did not speak of the old law at all, but of the new. To this they reply that St. James spoke of the commandments of God, which do not belong to the new law, to which nothing belongs, if we believe them but promises of grace, and the preaching of faith. This is a revelation, for which we are indebted to the evangelist of Wittenberg, to observe the commandments of God is to renounce Christ. May we not presume that this doctrine was revealed to the arch reformer by his fable-monger, in the celebrated midnight conference, which is as opposite to the doctrine

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The old law was called a law of servitude, not because the precepts of God were exclusively confined to it, but because it afforded neither grace nor assistance to observe them; and the new law is a law of liberty, not because Christians are exempt from the observance of God's commandments, the supposition is absurd and impious: moral precepts are invariable, and invariably oblige in the new law as well as in the old; but because by the grace of the Redeemer, Christians are delivered from the slavery of sin, and enabled without difficulty to observe the precepts of the law. Hence it is said that Christians are not under the law, and St. Paul says that the law does not lie on the just man—1 Tim. i, 9, not because they are exempt from obedience to the law, but because they, without hesitation, reluctance or difficulty, observe it. The law of course does not press them, he only is said to be under the law, who is pressed by it. Thus for example: the law, which prohibits murder, is not for the meek and the merciful; is there any man so stupid as to believe that it is lawful for them to commit murder.

Against the epistle of St. Jude, the second of Peter, the second and third of John, some conjectures have been offered; but as conjectures neither invalidate truth nor testimony, and these epistles, teaching the same doctrine with that of St. James, have been numbered amongst canonical writings by the same Councils and ancient writers, these conjectures deserve contempt, not a serious refutation. They say of St. Jude that he cites a prophecy from Enoch, which is found in a spurious work. The book might have been corrupt, not the prophecy, which St. Jude cites: interpolations corrupt a work, but do not convert truth into falsehood. It is absurd to pretend that Enoch was not a prophet, and though his prophecies have not reached us, St. Jude might have known the one, which he cites, either by

tradition, or revelation. St. Paul cites passages from the Heathen poets Aratus, Menander and Epimenides. They were not prophets, but the passages cited by St. Paul were true. We believe them on his authority. In like manner we believe the passage cited from the apocryphal book of Enoch, on the authority of St. Jude.

Luther took an exception against the Revelation, because the writer of that book says they are blessed, "who observe the precepts contained in it"—xxii. 7; and, xiv. 12—he calls them saints, "who observe the commandments of God and the faith of Jesus." If we believe this reforming patriarch, there are no precepts of obligation but that of making good cheer, and multiplying the human species, which in his opinion is more than a divine precept. He takes a particular exception against the apocalypse, because, says he, the precepts contained in it cannot be known. If he had said the prophecies contained in that book are full of mysterious obscurity, he would have told truth; but the moral precepts are extremely simple and intelligible: the apostle recommends perseverance in the faith, patience in sufferings, obedience and chastity, virtues to which apostate monks are strangers.

This book has been numbered amongst canonical scriptures by the Councils already adduced, and by almost all early writers, Greek and Latin. Erasmus says that Dionysius and Anastasius do not mention it, and some doubted, if it was written by the apostle St. John, because in some Greek copies, the author of that book is called John the theologian; but the theologian is the most appropriate name of this evangelist: from him we learn the most sublime theology, the divinity of Jesus Christ, and his eternal generation, his incarnation, &c. To pretend that the silence of two writers of little note is an exception against the positive testimony of some hundreds, is a manifest absurdity.

Luther's associates, more clear-sighted than their master, having discovered in the apocalypse, that the Church

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of Rome was the Harlot of Babylon, and the Pope Anti-christ, thought this a sufficient indication of its divinity: they would have discovered many such truths in the Koran; but as the one was canonical and the other an incoherent fiction, many centuries before the Century writers were born, their approbation adds nothing to the authority of either.

Wild conjectures are passed in silence: all exceptions, which seem to have any reality against the books of the Old and New Testament have been minutely discussed. From the inexplicable difficulty of such a discussion the unprejudiced reader must conclude the folly of the un-informed multitude, who, on their own authority, that is, on the dictates of fancy, determine which books are, or are not canonical; or what is the intended sense of passages involved in obscurity. And the malignity of these false teachers, who flatter their pride, in order to deceive them, is not less manifest.

The catholic church, directed by the Spirit of God, according to Christ's promise, John xvi. 23, has been extremely vigilant, and attentive to the integrity, and purity of the scriptures, not less watchful to prevent all interpolations, and corruptions, and to exclude all suspected, and spurious writings, admitting none of divine original, but on the testimony of the apostles.

This vigilance of the church, and that unerring rule, from which she never deviates, to believe this day, but what was believed yesterday, have rendered ineffectual all the artifices of the spirit of darkness, who by his emissaries, pretended reformers, has endeavoured to corrupt the sources of truth, by interpolations, by fallacious versions, suppositions and every artifice, which imagination suggests, the early ages furnished whole books of this description, but not one of them ever found its way into the canon; our late reformers have not as yet invented entire books, but their interpolations and corrupt versions are innumerable.

Some Catholic writers have accused the Jews of cor-

we were forced to admit it. This is a manifest error, for the reformers of Geneva, who never did things by halves, that, to invalidate at one stroke all Catholic claims, by their reforming authority, they declared the present Hebrew text, with its masoretical points, invented by Rabbins some 300 years after the reprobation of the Jews, solely and exclusively authentic. This remarkable decree was made in 1699, before the Grand Council of Two Hundred, in appeal from the Council of Twenty Five, and the ministers ordered to subscribe it in this form: "Thou I believe, that I profess, and thus I will teach." Quære, did any one of these two hundred magistrates understand a word of Hebrew? Yet they order nothing less than an act of faith, that the Hebrew text in the hands of Jewish Rabbins, was entire and uncorrupt, and to encrease our astonishment, that these Rabbins were infallible in the invention of their masoretic points. If this be not illusion, the writer has yet to learn, what the term means—See Bossuet's Variations, book xiv. ar. xxx.

These magistrates, and ministers, forgot to tell us whether it was by inspiration, or divination, they discovered that the Jews, a reprobate people, immersed in ignorance, and addicted to childish fables, were notwithstanding more careful in preserving the scriptures than the church established by Jesus Christ, with which he promised to continue teaching and preaching until the consummation of time.

The Chaldaic edition of the old testament is a phrase disfigured by Jewish fables. It is an absolute waste of time to read the targums and chalmuds, and rules of the Rabbins—See Stephelin's Rabbinical Literature, Oxford, 1793.

The Syriac edition deserves notice: it convicts our reformers of calumny: they pretend that prayers for the dead, vigils of the saints, abstinence on certain days, and reverence for the cross, are popish traditions: all

These are found mentioned in the titles of chapters and sections in the Syriac edition of the Old and New Testament, with which the Pope had nothing to do. As the church does not answer for this edition it is not authentic, though it may not contain any gross errors.

There is but one authentic version of the scriptures, that is, the Latin Vulgate, for this and no other does the church answer. All efforts of pretended reformers to discover errors in it have only turned to their own confusion, if we possessed the original text entire, and free from inaccuracies, which must have crept in through inadvertence, neglect or ignorance of transcribers, not to accuse them of malice, it would be more authentic than any version, but would not exclude the necessity of declaring some version authentic in a language more universally understood: few understand either Greek or Hebrew, and of the few, who understand these languages, not one of a thousand is capable of translating accurately from the original without a recourse to pre-existent versions: if to this difficulty, almost insuperable, be added the absolute impossibility of collecting and comparing discordant copies, correcting innumerable errors, and selecting the true, from many different readings, the necessity of declaring some version authentic in order to prevent confusion will appear manifest. That version therefore, and that solely, and exclusively, is authentic, which is universal, and from time immemorial, in the hands of the church, all others are defective, in it, though there may be some inaccuracies, which from the nature of things, are unavoidable, there is no error against faith or morals: against such the vigilance of the church is an insurmountable barrier.

Though through neglect of transcribers, there be many errors in the present Hebrew text of the Old Testament, and also in the Greek text of the New, these not being so immediately the object of the church's vigilance, as not being in the hands of all her children: it is notwithstanding useful to have recourse to them for the better under-

standing of the error in a reading is. An amendment of the force of the version. I recommend to instruct

At the time there was of a lexicon of Hebrew, and Origen's text of antiquity. The thing in an opinionaries were infallibility, establishment on, which an infallible confusion by Luther, who disregarded truth of Canon longer, on scriptures, the faith, it of councils. To give by himself, his exception place undisturbed probation of Christ's. These exceptions seem to be solved by

standing of our version, when there is reason to fear an error in a transcript, or when copies vary, and the true reading is not easily detected; when in the version there is an ambiguity not in the original; or when the whole force of the original term is not clearly expressed in the version. Hence the study of these languages is strenuously recommended to those, who are officially obliged to instruct others.

At the commencement of the pretended reformation, there was not a sciolist of the party, who, if with the help of a lexicon, he could translate a few lines of Greek or Hebrew, did not fancy himself more intelligent than the Origen's, the Lucian's, the Jerom's, or all the great names of antiquity, even the seventy elders did not escape censure. These new and self-constituted teachers, knowing nothing in antiquity but ignorance and superstition, contemporaries were beneath their notice; each claiming infallibility, which was denied to the church of Christ's establishment by all, gave the unbridling of his imagination, which he called a true version of the scriptures, as an infallible rule of faith to his deluded followers. The confusion became so alarming in the different parties that Luther, who saw with indignation his own authority disregarded, said in his book against Zuinglius of *the truth of Christ's body in the eucharist*: "If the world stands longer, on account of the different interpretations of the scriptures, which are now, and to preserve the unity of the faith it will be necessary that we receive the decrees of councils, and that we fly to them."

To give currency to the scriptures, as new modelled by himself, each translator thought it necessary to state his exceptions against the old version, which had kept its place undisturbed for many centuries, and had the approbation of the learned and the wise, of all the pastors of Christ's church during a long succession of generations. These exceptions have been accurately discussed, and all seeming circumstances (there are none really satisfactory) solved by catholic writers, by Beza in a masterly

confidence, is testifying what he did not understand;
 he has presumed to express a contempt of all
 the pastors, whom Christ had given to his church during
 a succession of ages, amongst whom were many who
 surpassed Galley in natural science, as he surpassed
 the monkey, but still to vilify him and these his
 and the unprejudiced reader, who does not understand the
 learned languages, and whose avocation does not permit
 him to enter deeply into polemical discussions, will find a
 sufficient solution for all exceptions and difficulties in the
 character of a reforming impostor. Let him figure, to
 himself an obscure pedagogue full of self-conceit, in
 pursuit of fame and fortune, who in times of confusion
 takes advantage of the ignorance and credulity of a mis-
 informed people, insinuates a party by flattery the ruling
 passions of men in power, the avarice of some, the ambi-
 tion of others, the pride of all; let him choose him-
 self in these or similar terms: The world is immersed in
 ignorance and superstition; it has been so for ages; you
 have been deceived by all (your teachers); they are all
 hypocrites and liars; there is not one honest man in
 the world but myself; no man ever understood the scrip-
 tures before me; I am the only man on whom you can
 depend. This is the language of every reformer in it
 we have a picture, which represents them all, from Simon
 the magician to Wesley of ranting memory.—It is
 in the Greek text of the New Testament there are
 some redundancies; and many inaccuracies, through the
 singleness of transcribers, and many ancient copies had been
 interpolated by the Arians and other sectaries. In Mat-
 thew the writer said this of the Jews for they kill the King-
 as dem, and the Father and the Holy Spirit forever; which
 blots of reformers have raked to the Lord's Prayer, which it
 indistinctly destroys its symmetry and simplicity and sim-
 plicity, who to make it equalled if not surpassed by his
 ignorance, complains that the Latins have retrenched it,
 or he sought to add assigned some motives. The Latins did
 not find it in the Scripture & it was not there originally.

but transferred from the Greek liturgy by some officious transcriber. The words are true but unnecessary. He also complains of another deficiency in the eleventh to the Romans: "If from works it is not therefore grace otherwise work would not be a work: but this clause is manifestly included in the preceding: "If by grace it is not therefore from works otherwise grace would not be grace." It is therefore totally redundant, and may have been added to the text as was the former. St. Paul is remarkable for precision.

Whenever a difference appears, the Latin version is more correct than the Greek text in its present form. There is no material inaccuracy in either.

As all innovators have in view to form a party, their appeal must be to the passions of the multitude. Men of sense and information consult their understanding, they, for obvious reasons, are not numerous. The innovator disregards them. If by flattery their pride he inflames the passions of the populace, he may set reason at defiance. All reasoning is lost on men, who do not consult reason. Of this our late reformers were well aware under pretence of authorising private opinion in religious controversies, they lent their own pre-conceived opinions to their deluded followers. To support the illusion it was necessary that the scriptures, and the liturgy of the church, should be in the language, which every sinner, now constituted, judge in the last resort, understood. Hence these loud complaints and bitter invectives against Catholics because the liturgy of the church is in what they call an unknown language. With what propriety a language universally understood by the learned of all nations, and which all they, who call themselves Gentlemen, either understand or pretend to understand, is called an unknown language, is not for us to conjecture. But it is not understood by the lower orders of society, True! The English peasant or Danish boor does not understand it, nor does he understand the language, which he speaks much better. Men never understand

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terms, which express ideas, of which they have no conception. The lower orders of society have but few ideas, some in the higher orders have not too many; the terms of any language, which they understand, and the proportionably few, confined to their immediate wants, and intercourse with their neighbours, for the instruction of these, in all the duties of religion, Christ has given pastors to his church, (Ep. iv.) whose official duty it is to explain to the uninformed, in terms proportioned to their capacity, all the truths of religion, which they are obliged to know, and all the maxims of morality, which they are to reduce to practice. The catholic church, a prudent mother, does not tell her illiterate children to go for maxims of religion or morality, in scriptures, which they cannot read; and if they could, cannot understand. St. Paul wrote his epistle to the Romans in Greek. Why so? Because the Apostle did not address his letter to the lower orders of society in Rome, but to their pastors, from whom they were to receive his instructions. For the same reason St. Peter wrote his first Epistle in Greek to the Jews dispersed in Cappadocia, Pontus, Galatia, Asia and Bithynia, of these the former provinces are in Asia, south of the Euxine Sea, bordering on Armenia, where the Greek language was never spoken, if not by the learned. The Apostles were not of the modern school: their instructions were invariably addressed to the subordinate pastors, by them to be communicated to their respective flocks, of whom not one in a thousand could read a line in any language. St. Paul, in his first epistle to the Corinthians, xiv. reprobates against the use of unknown languages in the church. Yes! But his prohibition is confined to the public instruction, which must be in a language understood by the people; he also censures the use of unknown languages in the different cabinets, which were composed by the faithful, and sung in their spiritual conferences, immediately after divine service; for their mutual education and instruction, of the public liturgy he did not speak at

all; he is not alone, as at all times after, performed in Corinthian Greek. The gift of languages was not an uncommon grace, the apostle required that he, who possessed it, if he spoke for the edification of the faithful, should make use of an interpreter to make himself understood; if not, the apostle thought, and justly, that silence was preferable to unintelligible sounds; the end and object of the liturgy of the church is to honor God, and glorify him; in it his praises are sung, and prayers are offered to him who understands all languages, this is performed by the minister in the name of the people, and may be performed with effect in their absence. Thus the high priest in the old law offered prayers and sacrifice for the people within the sanctuary of the temple, from which the people were excluded under pain of death.

For the sake of uniformity the liturgy is in the most universal language, a language subject to no change, hence it is invariably the same in different times, and countries; it is explained to the faithful by their pastors in the language which they understand; neither the liturgy, nor the language in which it is performed, fits the pretended reformation: in this chaos every leader gives his deluded followers the ravings of his own imagination. Amongst them the only uniformity we can find, is, that they uniformly contradict each other.

If men of different nations meet in the same church, in what language shall the liturgy be performed? Amongst the reformed churches the supposition cannot happen: their different conventicles are confined within certain limits, some to villages, others to towns or cities, in the greatest possible extent to the subjects of the same State. Men of different nations united in the same profession of faith cannot meet. A Dane cannot profess the same faith with an English Protestant without being a rebel to his lawful Sovereign, for he cannot believe the King of England Head of the Protestant Church in Denmark, without acknowledging him King of Denmark, as his spiritual authority extends no farther than his temporal

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the protestant synod cannot speak without falling into a contradiction, and condemning the first principle of that religion, which they pretend to enforce: because they, and their founders, have repeatedly told the people that they must not submit to the decisions of synods, or to any other authority, but scripture, and have told them that the scripture is so plain and intelligible, that the sense of it cannot be mistaken. Thus Luther, in his preface to the assertion of the articles condemned by Leo X, says: "it is necessary to pronounce this sentence: the scripture being the judge, which cannot be, if we do not give the scripture the first place in all things, which are given to the fathers, that is, that the scripture is by itself most certain, most easy, most open, its own interpreter, proving all things, judging and illuminating." And Brentius, in his prelections against *Peter a Soto*, says of Catholics: "they trifle in saying that the scripture is obscure, and therefore wants an interpretation." The endless controversies on the sense of many passages in scripture, is the most solid refutation of these assertions; the new doctors felt the absurdity of their doctrine, they were forced to admit some obscurity in the scriptures. Luther's imagination discovered two evasions: a simple retraction would have been subversive of the whole reformation, it could not be expected from an evangelist; he therefore admitted that there was some obscurity in certain passages, but this was explained in other passages. But as these obscure passages did not refer the reader to the passages in which the obscurity was elucidated, this first evasion was insufficient; he had recourse to another: the scripture, says he, though in itself most clear, is obscure to the proud and the infidel, on account of their blindness, and evil disposition. This is worse than the other; we all have a certain share of pride, and Luther, if we may judge of the tree by its fruits, inherited a double portion. Brentius adds another evasion: he says the scripture is sometimes obscure on account of some Hebrew and Greek phrases, but the sense is always most

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clear. An obscure phrase, of which the sense is most clear, is a curiosity, for which we are indebted to this reforming doctor. After all, David was neither proud nor infidel, nor was he ignorant of the Hebrew language, yet he says, Psalm 119th, 34: "Give me understanding, and I will search thy law" (*babinei ve etrah thorahka*).

And ver. 18: "Open my eyes and I will consider the marvels of thy law" (*gal bheinati ve avilab nipblatib thorahka*). St. Jerom, explaining these words of the prophet, says: "If so great a prophet acknowledges the darkness of ignorance, with what a night of obscurity, think you that we, who are but children, are surrounded?" The Queen of Ethiopia's Treasurer was neither proud, nor infidel, nor was he a trifler: he was piously reading the prophecy of Isaiah when Philip asked him if he thought he understood what he read? "How can I," replies the treasurer, "if there be not some body to explain it to me, or, as it is in the text, if some body do not lead me—*ean me ils odegese me*."—Acts viii, 30. He thought a guide necessary in an intricate path. St. Peter was not a trifler, nor did he confine his words to proud men and infidels, when he said that, in St. Paul's epistles, there were some things in themselves difficult to be understood (*dusnoeta*) which the unlearned and infirm pervert to their own perdition as they do the other scriptures.—2d Pet. ult. St. Peter thought that there were difficult passages in the other scriptures as well as in St. Paul's epistles, and that the unlearned not only might, but actually did, mistake the sense of them to their own perdition. This apostle had not learned his doctrine in the school of our modern reformers, no sable master gave him a midnight lecture, he did not think that to obey the commandments of God was to renounce his master.

St. Austin, a man of some note in his day, who was not suspected of pride nor infidelity, says, in his second book of Christian Doctrine: "They, who rashly read the scriptures, are deceived by many, and manifold obscurities, taking one thing for another. In some places

they do not find even what they may falsely suspect : some things are said so obscurely that they produce the thickest darkness." This was Austin's opinion of the scriptures, and all the great writers of antiquity agreed with him. The times are changed : every enthusiast finds the scriptures perfectly clear, though these great writers thought them involved in darkness : it is not difficult to assign the reason : the enthusiast finds what he fancies, taking one thing for another as St. Austin says : ancient writers were in pursuit of truth, which is not so easily discovered.

There is nothing consistent in error, we find these men, who, flattering the pride of their ill-fated followers, told them, that in the scriptures exclusively they must find their faith, substitute their own opinions to these, which their dupes might have fished by their industry. The scriptures then are not so clear, the disciple must borrow from his master. The Calvinist must believe what Calvin teaches, and the Lutheran must be of Luther's opinion. Brentius, in his Wirtemberg Confession of Faith, chapter of the sacred scripture, says : "It is not obscure that the gift of interpreting the scriptures is not of human prudence, but of the Holy Ghost. The Holy Ghost is most free, nor is he obliged to a certain sort of men, but distributes his gifts to men according to his will." When Brentius had published his confession of faith, all his disciples must believe it : he had assumed to himself the exclusive privilege of understanding the scriptures. He exclusively was favored by the Holy Ghost with the gift of interpreting the scriptures. His disciples were allowed to substitute their private speculations to the faith of their ancestors, until this new apostle had framed a creed of his own invention for their use. What are all the confessions of faith of Ausburgh, of Wirtemberg, of Delft, of Dort, of Geneva, of Edinburgh, &c. but so many creeds invented by these new tangled apofles for the use of their deluded followers, who were repeatedly told that they were to be their own

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cred makers? It is matter of surpris that the illusion continues; that these men who are taught to believe, that they are themselves the only competent judges of their faith, which they must find in the scriptures, are, on their entrance into any reformed university obliged to stake and subscribe articles of speculative doctrine, which they do not understand, and of which some are not to be found in the scriptures.

Passages have been distorted to induce the uninformed to believe the scriptures intelligible, to the meanest capacity: thus (Deut. xxx) Moses says, "This commandment, which I give this day, is not beyond you, nor far distant, nor placed in Heaven, nor beyond the sea." From this passage, with great sagacity, a reforming doctor concludes, that it is not necessary to cross the mountains to go to Rome for an interpretation of the scriptures. Though Moses did not speak a word of the scriptures, none were yet written except the pentateuch, and that was not yet put into the hands of the people, what he desired was that they should love God, fear him, and observe the precepts of the decalogue, which are easily understood, and were by himself repeatedly inculcated; and explained, this very passage is itself full of obscurity: writers are not yet agreed on its determinate sense. St. Paul discovers in it a latent sense, which a writer not inspired could not surmise. Thus he cites and explains it, Rom. x, 7 and seq. "do not say in your heart: who will ascend into heaven? that is, says the apostle, to cause Christ to descend, or who will descend into the abyis? that is to recall Christ from the dead. But what says the scripture? the word is near in your mouth and in your heart, that is, the word of faith which we preach."

Some passages are adduced from the psalms: xix—The precepts of the Lord is lucid; it enlightens the eyes—cxix, Thy word is a lamp to my feet.—Prov. vi. The precept is a lamp, and the law a light. The prophet says, what no man doubts, that the law of God

is an unerring rule of action. He does not tell us to learn this law from the scriptures: it was known and religiously observed by Abel, Enoch, Noe, Abraham, Joseph, and others without number, before a line of the scriptures was written. To this may be added that the scriptures are a light resplendent on the candlestick of the church, but concealed, under the bushel of every impostor and enthusiast. In no part of his work does David, or any other inspired writer, say that the scriptures are intelligible to every reader indiscriminately, whether well or ill informed. The experience of ages, commentaries without number, controversies without end, shew that they are not. He is either an impostor or a dupe who denies it.

Some passages are cited from the New Testament. Christ says to his apostles, Matt. v. "you are the light of the world." It requires extraordinary sagacity to discover in this passage that there is no obscurity in the scriptures. The apostles were sent to enlighten the world both by their preaching and their example; hence the Saviour immediately subjoins: "let your light shine before men that they may see your good works." Christ therefore thought that to inculcate the necessity of these good works, which our reformers disregard in principle and practice, was an essential part of their apostolical duty. This truth is inconsistent with the new reform. Many of the apostles did not write a line: it was by their public, and private lectures that they enlightened the world, and these we cannot know but on the testimony of the church, which they founded.

A passage is quoted from St. Paul; with what propriety is not easy to conjecture: The apostle says, 2d Cor. iv: "if our gospel be concealed, it is concealed from those, who perish, in whom the God of this age has blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them." Hence it is inferred that the scriptures are plain and open to all true believers. But if the scrip-

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tures be intelligible to true believers only, they are not a rule of faith, which they must pre-suppose in the true believer. The apostle does not speak of the scriptures at all, he shews the difference between the Jewish and the Christian church. In the Jewish church the incarnation, death and resurrection, of Christ, were known but by figures and shades. Thus the sacrifice of the Redeemer was figured by the paschal lamb; and all this was implied by the veil which covered Moses's face; but in the Christian church these mysteries are explicitly taught, and known even to children. The apostle adds that the veil continues over the hearts of the Jews and others, who are blinded by their passions, which he ascribes to the demon, whom he calls the god of the age of unbeliefers, as David says, Ps. xcvi: "All the gods of the nations are demons." We know from Christ himself, that vain glory is an insuperable bar to faith: "How can you believe," said he to the Pharisees, "who receive glory from each other?"—John v.

St. Chrysostom, in his public instructions, directed the people of Constantinople to read the scriptures. True! But he did not direct the multitude indiscriminately to read the scriptures. They could not do it. In that city there were many men of science; these might and ought to read the scriptures, in which many things more particularly historical facts, are easily understood; on obscure passages they were ordered to consult their teachers: "take the book in your hand," said he, "read the whole narration, remember what is understood, what is obscure read frequently, if by assiduous reading, you cannot find what is said, go to a more intelligent man, consult the teacher." This is the language of common sense, a language which no reformer speaks, or understands.

Willst any respect remained for antiquity some insulated passages were cited from the works of early writers to justify the pretence of reviving primitive doctrine, by which these new teachers deceived the unwary, but as it was found impossible to make the Fathers speak a lan-

guage, which they had not learned, without new modelling the whole of their works they are passed unimproved by modern controvertists. The insincerity of the prime leaders, manifestly detected by Catholic writers, has turned to the confusion of the party.

Luther, who knew no man equal to himself, thought that as the primitive Christians read the scriptures without any commentary, Christians now a-days should do so too. St. Paul, though a doctor of the law, had the modesty to admit that he was taught by Gamaliel: "*Para tou pedes Gamaliel pepaideuomenos.*" Acts xxii. 3. Before commentaries were written they could not be read, but the primitive Christians learned the intended sense of obscure passages from their teachers, as St. Paul from Gamaliel. The immediate disciples of the apostles consulted their masters, and taught their successors, from those the first, who wrote commentaries, had learned. This Papias attests of himself, *Apud. Eus. lib. 3. cap. ult.* and Clement of Alexandria, a man of science, if ever there was one, says: "That some of those, who immediately succeeded the apostles, and preserved the true tradition of the holy doctrine from St. Peter, St. James, St. John and St. Paul, have lived down to our time, to pour into our hearts the seed, which they had received from the apostles, their predecessors." Amongst his teachers he numbers the celebrated Pantenus, lib. 1. *Stromatum*. Pantenus had learned the elements of christianity, and the sense of the scriptures from the disciples of St. Mark in the great school of Alexandria, in which he afterwards taught, and was succeeded by Clement—see St. Jerom, in Cat. Thus Catholics learn the sense of the scriptures from their predecessors in regular succession to the apostles, not from the wild conjectures of fanatical enthusiasts, or artful impostors. Luther, being the founder of the Lutheran family, had no predecessor to consult. His commentaries on the scripture, whilst they are a standard for his disciples, are a standing refutation of his principles: for if the scriptures be so intelligible, why com-

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Besides the literal sense which the words present, there is latent sense in many passages of scripture. St. Paul (1. Cor. x) says that all, which happened to the Jews, in their ascent from Egypt, was figurative of the state of Christians; and written for our admonition; and (Gal. iv) he shews that, in the History of Abraham, the literal narration was figurative of the latent sense intended. Abraham's two wives, the one a slave, the other a free woman, were figurative of the Jewish and Christian Churches: the children of the former were slaves, these of the latter are free, the adopted children. In many passages the literal sense is itself figurative: thus Christ says, (John x) "I have other sheep which are not of this fold"—intimating that the Gentiles, though not of the Jewish Church, would have admission to that one fold, which he instituted for all his children, as it is clearly expressed, (John xi) "that the children of God, who are dispersed, may be collected together."

An important question presents itself: in ambiguous passages by what rule is the intended sense to be determined? If party spirit and truth were reconcileable the solution of this question would be extremely simple. Common sense replies: where we find the scriptures, there we are to find the intended sense of ambiguous passages. This simple truth is an insuperable bar to all innovations, absolutely subversive of all reformed systems. It is, therefore, though in the face of conviction, denied by all sectaries. If admitted there would be neither sect nor schism—for these are, of necessity, founded on disobedience to pre-existent authority. From Simon the Magician to Wesley all reformers have founded the sects, to which they lent their names; these sects did not exist before their founders; in them of course they could not find the scriptures; they must have borrowed them from the Catholic church,

in whose hands they were originally deposited, and receding from that church, they must have receded from the sense, in which the scriptures were understood; to the true sense of the scriptures they must have substituted their own conjectures, this reasoning is so simple, and at the same time so conclusive, that perverse obstinacy alone can resist it.

Luther, in the 115th article of the 300 extracted by Cockley from his works, says: "Take this gospel; it is not permitted to the Pope, or to Councils, or to any one of all men, to constitute and conclude what is faith. I ought therefore to say: Pope thou hast concluded with thy Councils, now I have my judgment whether I may accept or not. Why so? Because thou wilt not stand for me, nor answer for me, when I must die. It is therefore a mad thing that Councils pretend to conclude, or constitute, when often times there is not a man there who smells the divine spirit." This doctrine he confirms in the assertion of the 27th, 28th and 29th Art.

Brentius, Luther's successor in Wirtemberg, teaches the same doctrine more intelligibly in his Confession of Faith: "It belongs," says he, "to each private man, to judge of the doctrine of religion, and to determine between true doctrine and false."

The leader of every sect must commence by assuming the authority of the church, which he abjures, but as he cannot pretend to shew an exclusive patent, his disciples claim the same privilege with equal and undeniable right. Hence union of sentiment and subordination are impossible in any sect; each member, as independent as his leader, models his faith according to his own fancy. It is contrary to principle to borrow from his neighbour; union of sentiment is therefore excluded, in opposition to the doctrine of the Apostle—Eph. iv. 5: *one Faith!* The duty of obedience rests on acknowledged authority: where there is no authority there is no obedience, without cut obedience there is no subordination, yet the apostle strictly commands obedience to the Hebrews—xiii, 17

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"Obey your Guides, and be subject to them." Hence every sect carries visibly on the face of it that character, by which Christ distinguished the kingdom of Satan: a kingdom divided against itself — Matt. xii, 25.

"It is the right of every man to judge of the doctrine of religion, and distinguish true from false doctrine." This is the fundamental principle of every pretended reformation, acknowledged and avowed by all modern sectaries. The right of every man, whether wise man or fool, intelligent or ignorant, *Risum teneatis amici*. It is a maxim with philosophers, that, if an absurd, or impious consequence, be fairly deduced from any principle, the principle is itself absurd or impious. The first consequence deduced from this principle is extravagant: For hence it follows, that every man, whether qualified to distinguish truth from false appearances or not, has not only a right to determine for himself, but is strictly obliged to it; for every man is obliged to stand to his principles; he cannot therefore found a belief on the authority of any other man, or body of men, nor believe a truth of religion until he has thoroughly investigated this truth, and found it clearly and explicitly contained in the scriptures. This is the first consequence, which is manifestly deduced from the fundamental principle of the Reformation. The second is worse: for as no man can possibly judge of truths, which he does not understand, he must of course reject all mysterious truths of religion; the mysteries of the Trinity and incarnation are unquestionably of the number, hence, if the man reasons he must become a Socinian, from the Socinian to the Deist the transition is imperceptible, and it is hardly possible for the deist to resist the force of the atheist's reasoning. It is true, the atheist never reasons, nor does he at any time confute reason, he sometimes declaims; to his wild declamation the writer substitutes a train of reasoning, and he presses the deist in this manner: you reject the mysterious truths of revealed religion because they are incomprehensible, because you neither do nor

can conceive them ; but on the same principle you must reject the belief of one God, immense, omniscient, and eternal. For there is no mystery or revealed religion more incomprehensible than the immensity of God, that is, the omnipresence of a spiritual substance indivisible pervading all the different beings, which compose the universe, present at the same time in the sun, the moon, and fixed stars, extending without extension beyond the utmost limits of man's imagination. How to reconcile the immutability of his decrees with his liberty and perfect independence on his creatures ? His infinite mercy with his vindictive justice ? The existence of moral evil under a God infinitely powerful and sovereignly good ? In a word, as all the attributes of the Deity are infinite, it is impossible for the limited imagination of the deist to form an adequate idea of any one of them. In vain the deist replies that he has the most sensible proofs, and conclusive evidence, of the existence of a God, though he cannot give a satisfactory answer to these embarrassing questions, or solve the difficulties, which are stated against some of the divine attributes, the force of the athetist's reasoning subsists entire against him, and leaves him no evasion : The principle on which he rejects the mysterious truths of religion, if well founded, must of all necessity oblige him to reject the belief of a God. The Christian demonstrates beyond the possibility of doubt the existence of one God, sovereignly good, and insipite in all perfection, and then proceeds to shew that all the exceptions which are taken ; all the difficulties which can be stated against the attributes of the Divinity, or the seeming incompatibility of some of them, are nothing less than demonstrations, that they are the incoherent effusions of inquisitive imagination, or the feeble efforts of a limited understanding, attempting to bound what is in itself boundless, or to conceive attributes the most essential quality of which is to be inconceivable ; but the deist is excluded from this mode of reasoning by his avowed principles.

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and cannot possibly resist the atheist: hence it follows, that, from the leading principle of the Reformation, the man, who reasons well, must become an atheist. In the different reformed societies the people are not atheists. True, because the people do not reason. The lower orders of society occupied in the attainment of the first necessities of life, the middling classes in pursuit of the conveniences, and the higher orders immersed in pleasure and dissipation, have neither time nor means to discuss religious controversies; they take things on trust, regardless of principle, in their catechisms they find the opinions of their leaders not in the scriptures, where they are not to be found; but the reformed philosopher becomes a deist, frees himself from every restraint of revealed religion, and by a progress of iniquity, which is unavoidable, becomes an atheist in practice, though not in speculation: it is not yet determined whether any such monster in human shape as a speculative atheist is to be found.

Catholics, in opposition to all sects, have invariably held that, it is the exclusive privilege of the church, speaking by its pastors, to determine the genuine sense of ambiguous passages, and decide all controversies on matters of faith. In support of this doctrine they cite the practice of the Jewish and Christian Church, enforced by the express authority of the Old and New Testament. Moses when he had formed the Jews into a religious society, and nominated, by the advice of Jethro, subordinate magistrates, to decide in civil causes, reserved to himself the decision of all controversies on religious subjects, not as a political magistrate, but as high priest, superior to Aaron's, whom he consecrated, and instituted; and his successor Eleazar after him. "Moses and Aaron over his priests and Samuel of them who invoke the Lord."—Ps. 99. 6. This right of decision was confirmed by the divine law to the chief priest in his Council, during the Jewish dispensation: "If," said Moses, "Gen. xviii "there happens a doubtful case in

the lips of the priest preserve knowledge, and let them requite the law from his mouth, because he is the messenger of the Lord."

During the whole of the Jewish dispensation, all controversies on religion were subject to the decision of the priests, and an appeal in the last resort lay to the high priest in his Council.

This authority was acknowledged by Christ himself, and confirmed to them to the very instant of their dissolution: "the scribes and pharisees sit on Moles's chair, whatsoever they say unto you, observe and do, but do not do according to their works."—Matt. xxiii. The authority of those, who sat on the chair of Moles, that is, of the high priest and his council, and their right of decision on doctrinal questions, he establishes at the same time that he severely censures their private conduct, least he should be understood to derogate from the honor of priesthood. He calls them *Scribes and Pharisees*. A great majority of the priests were of that denomination. Christ, who was thus attentive to the rights of the Jewish Priesthood, on the eve of its dissolution, was not so insensible to the future wants of the Christian church, which can have no dissolution, as to leave it destitute of any visible authority, a prey to divisions, sects, and schisms: we find a judge appointed with great authority in the Christian dispensation. Christ instructing his disciples, and giving rules for fraternal correction, orders them, if the delinquent should neglect private admonition, to tell the church, "*A, if*" continues the Saviour, "*he does not hear the church, let him be to thee as heathen or a Publican.*"—Matt. xviii. 17. The authority vested in the ecclesiastical judge in the old law was to decide the controversy, but to retrench the disobedient subject from society was the office of the civil magistrate; in the new law, Jesus Christ assigns the right of decision to his church, but he himself, without consulting the magistrate, excludes the disobedient subject from the number of his disciples, and ranks him with Heathens.

It is not necessary to remark that the church, being a moral body, speaks by its pastors as the state does by its magistrates.

This right of decision, in the last resort, the church has exercised in all ages since its establishment, and in the same manner, that is, by the definitive sentence of its pastors in union with their head. Thus in the first age we find the subordinate pastors, in union with St. Peter their head, deciding the first controversy, which arbitrary construction, according to private spirit, had produced, that is, whether the ceremonial part of the Jewish law continued to oblige in the Christian dispensation, and we find them declare their decision infallibly certain for they ascribe it to the Holy Ghost, whom Christ had promised to send to teach them all things—John, xxi. 30: “it hath seemed good to the Holy Ghost and to us to impose no other burden on you but these things necessary, that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.”—Acts xv. 28. The inspired writer gives a perfect model of an authentic decision in a religious controversy: the pastors assemble with their chief pastor, examine the question; the chief pastor first pronounces: “and after great disputation, Peter rising said to them: men, brethren, you know that in former days God made choice amongst us that the Gentiles by my mouth should hear the word of the gospel and believe the multitude was silent” then James answered saying wherefore I judge, that they, who from the Gentiles are converted to God are not to be disquieted.” The subordinate pastors, successors to the apostles, judge with the chief pastor, successor to St. Peter, and their united sentence decides the controversy without appeal, as in the case before us. The pastors thus assembled passed a law, which, the circumstances of the time rendered necessary, that is, they ordered the faithful to abstain from blood, and strangled meats, which was to the Jews an abomination, and if

authorised might also forbid the sacrifices of the which, though thought criminal against the us when the reason to exist; the d because the o model have all Catholic Char formed. In t faith introduced Apostles, whic ed reformers, trines of the C such once deliv transmitted th

To pretend examination of disobedience; to encourage t sition to comm and to the doo tles: “Obey y Paul to the He “He that will as a Heathen,” Church solemn of these pastor not be whic iv.

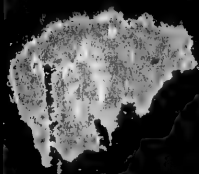
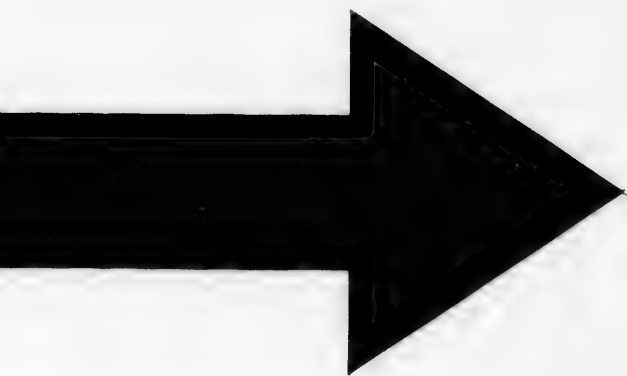
The faithful sion at Jerusale diles, they dir by the Apostles

authorised might be an obstacle to their conversion; they also forbid the use of things offered to idols, which might have been an inducement to new converts to assist at the sacrifices of the Heathens; they prohibited fornication, which, though forbidden by the natural law, was not thought criminal by the Heathens. This prohibition against the use of blood and strangled meats ceased, when the reasons on which the law was founded ceased to exist; the decision of faith subsists in its whole force, because the decisions of faith are invariable. On this model have all religious controversies been decided in the Catholic Church, and all her decisions of faith have been formed. In these decisions there are no new articles of faith introduced, but these doctrines received from the Apostles, which are opposed by innovators, and pretended reformers, are solemnly declared to be the settled doctrines of the Catholic Church, a part of that deposit of faith once delivered to the Saints, (St. Jude) and by them transmitted through their successors down to us.

To pretend that these decisions are yet subject to the examination of individuals, is to encourage pride and disobedience; to authorise a palpable inversion of order; to encourage the sheep to conduct the shepherd, in opposition to common sense, to the precept of Jesus Christ, and to the doctrine, as well as the practice, of the Apostles: "Obey your Guides, and be subject to them"—St. Paul to the Hebrews. If ever that precept of Jesus Christ, "He that will not hear the Church, let him be to thee as a Heathen," be applicable, it is in this case, where the Church solemnly speaks to all her children, by the mouth of these pastors, whom Christ has given, that we may not be whirled about by every wind of doctrine—Eph. iv.

The faithful were not permitted to examine the decision at Jerusalem—"As Paul and Silas passed through the cities, they directed them to observe the edicts adjudged by the Apostles and Priests in Jerusalem"—Acts xvi. 4.





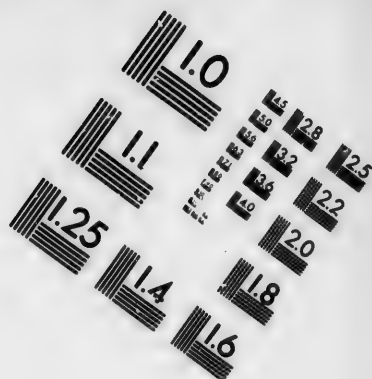
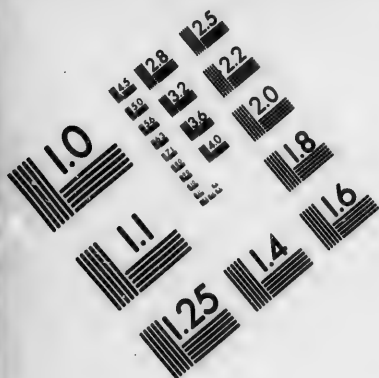
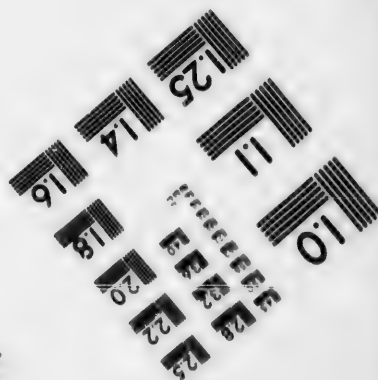
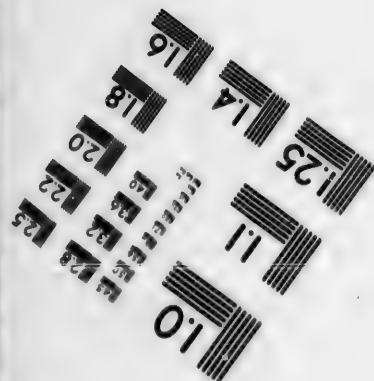
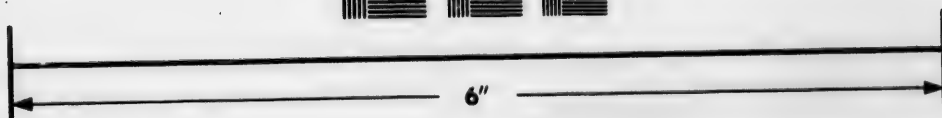
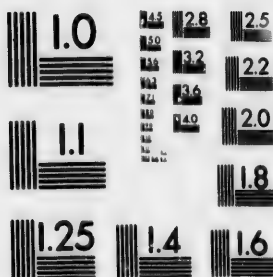


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They did not order them to examine the decision of the Council, but to keep it *apud se in dogmata de heresim*. The reader will remark, that though Paul and Barnabas were apostles, eminent in science and virtue, and conspicuous for the miracles, which God wrought by them, the faithful in the City of Antioch, did not think their authority sufficient to decide the controversy: it was thought before the Apostles and Priests in Jerusalem, and there, with the concurrence of the chief pastor, Peter, the controversy was finally settled. The question was not brought before the civil magistrate, nor do we find any of the laity assist at the Council, but as witnesses: the Apostles frame the decision, publish and enforce it. What would these fervent Christians of the primitive church have thought of an obscure monk declaiming against the last pastor in the most indecent and scurrilous language, and treating with supercilious contempt all the writers of antiquity whom the Catholic world reveres? Would they who obliged St. Paul to shew that his doctrine was the same, which St. Peter and the other apostles taught, have believed the bare assertion of an epicurean apostate? *It is scarcely an age has passed in which the demon has not attempted by his emissaries to corrupt the faith of Christians by some innovation.* All these attempts have been rendered ineffectual by the invariable maxim of the church to explain the scriptures this day in the sense in which they were yesterday understood, this is an insuperable bar to inventions and innovations. The opinions of every innovator are equal with himself, if he pretends to find them in the scriptures, he must of necessity understand the scriptures in a sense, of which the world was ignorant before. In vain he pretends to be directed by the private spirit: he is told that this private spirit is contrary to the spirit of God, which reaches the church all at once according to the express promise of Jesus Christ, it is therefore a spirit of illusion, which agitates him: for the spirit of truth cannot con-

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 opinions, he is told that the scriptures were in possession
 of the church, which was the pillar and ground of truth,
 before he or his opinions had an existence; that this
 sense, which his private spirit pretends to detect, and of
 which the church knew nothing, is not the intended
 sense of the inspired writers, but an imaginary sense of
 his own invention, which flatters and deceives him. By
 this unerring rule have all innovations been rejected,
 and errors condemned. The rule is simple and of easy
 application. The new opinion is examined by the pas-
 tors assembled, and found inconsistent with the settled
 doctrine; as truth is not inconsistent with truth, this
 new opinion is false; and, as it was not taught in the
 church before its invention, it is no part of the deposit
 or faith transmitted from Christ through his apostles and
 their successors. Thus the error of Novatian, who pre-
 tended that sins committed after baptism were irremit-
 table by the powers in the church, was condemned by
 Cornelius in a Council held at Rome, in 251. On the
 same principle the baptism of heretics, who observed the
 common form, was declared valid, and the contrary
 error condemned by St. Stephen, in a Synod held at
 Rome, in 257: "Let there be no innovation," said
 this pontiff, "but what has been transmitted must be
 observed." The Arian impiety was condemned in the
 Council of Nice, in 325, under Pope Sylvester. To mi-
 The Arians cited many passages from the Old and
 New Testament in support of their impiety, and explain-
 ed in a metaphorical sense all the passages, in which the
 divinity of Christ is clearly expressed. They consulted
 the private spirit as all reformers do; but they were told
 that this private spirit was a lying spirit; that the spirit
 of God, which spoke by the prophets and apostles, had
 explained them passages in the sense, in which they were
 always understood in Christ's church, before Arius was
 born; that his new opinions, contradictory to the set-
 tled doctrine of the Christian world, were not hold-

himself; that he was the inventor; that his devoted followers were his disciples, not the disciples of Jesus Christ. This reasoning is simple and conclusive: it bears no reply: change the name, a reformer, let him be who he will, or what he will, shall find it irresistible.

Where there is no power vested there is no right of judging in civil or ecclesiastical causes. This is an intuitive truth: the man is destitute of common sense who disputes it. This simple truth convicts the pretended right of private judgment, of manifest usurpation. But the civil magistrate may judge. Yes! In civil causes: to these the powers vested in him extend; but the civil magistrate does not constitute himself, nor exercise powers, which are not derived to him through some channel; and as spiritual powers are not conveyed to him through any channel, he cannot exercise them without a manifest usurpation: all the powers of the temporal prince are derived from God, through the channel of the people, in whom they are vested by the author of society. There is an essential difference between the Kingdom of Jesus Christ, and any temporal State or Kingdom. Jesus Christ is king of his own right, and independent on the will of his subjects; all power and authority in his kingdom is derived from him, and vested by him, not in the people at large, but in his apostles, and transmitted by them to their successors in office. These truths of religion are so clearly revealed that even ignorance cannot mistake them. St. Paul says to the ministers of the church of Ephesus, and its dependent churches, Acts xx, 28: "Attend to yourselves and the whole flock, in which the Holy Ghost has placed you bishops to rule the church of God which he has acquired with his blood." It was not by the ministry of the people that the Holy Ghost had placed these bishops to rule their respective portions of the flock; but by the ministry of the apostles. Thus St. Paul placed his disciple Titus at Crete. "That you may," said the apostle, Ep. to Tit. 1, "correct deficiencies, and appoint

priests in the cities according to the order, which I have given you." The apostle then tells his disciples the qualifications pre-requisite in the ministers, whom he was to appoint in the cities of his jurisdiction. He gives the same directions to Timothy at Ephesus, requires the same qualifications in the ministers, whom Timothy was to appoint in the jurisdiction of Ephesus, and forbids him to ordain any man hastily, lest he should be accessory to his sin—1st to Tim. v. 22.

It was so clearly understood by the Apostles, that all spiritual authority is derived from Jesus Christ, and to be communicated by their ministry, in whom it was vested, that when it was necessary to appoint subordinate ministers, to assist in the distribution of alms, they directed the faithful to choose seven men of known probity whom, as they say, "we may appoint over this work." Acts vi. 3. And we find Paul and Barnaby constituting Ministers in different Cities of Greece, by the imposition of hands—*Cheremifantes de sanctis presbiteros* *Kat. Apostol.*—xv. 23.

That all spiritual power, authority and jurisdiction, be vested in Jesus Christ, as in its source, and derived from him, is a truth so manifest that it is useless to adduce passages from scripture in support of it. My servant David shall be King over them, and one shepherd over them all—Ez. xxxvii. 24. "Like a shepherd he will feed his flock"—xl. 11. The Saviour says of himself—John x. 11: "I am the good shepherd," and, v. 14: "There will be one fold and one shepherd." Hence St. Paul to the Hebrews xii. 20: "The God of peace who raised from the dead the great shepherd of the sheep, in the blood of an eternal covenant, our Lord Jesus Christ." Of this great pastor it is said in the 2d Pl. "I will raise them with a rod of iron," denoting the inflexible equity of his judgments, and his absolute power. St. Paul to the Romans, xv. 12, citing the prophet Isaiah, says: "There will be a root of Jesse, and one who will rise to

rule nations, in him the nations will hope." It is there-
 fore manifest that the power of ruling his spiritual king-
 dom, and feeding his flock, is vested in Jesus Christ as
 its source, and derived from him to all subordinate
 pastors. If we believe St. Paul, Jesus Christ has given
 pastors and teachers to his church in succession until the
 end of time. In the apostle's words there is no ambi-
 guity: "Christ," says he, iv. Eph. "gave pastors and
 teachers—*Præbuit eis didascalos* . . . until we all
 meet in the unity of faith, and of the knowledge of the
 Son of God . . . that we may not now be children
 tossed to and fro, and carried about with every wind of
 doctrine by the fraud of men, by cunning, and the im-
 posture of error. The apostle tells us that there are cu-
 ning impostors, who fraudulently substitute error to truth;
 in opposition to these, Christ has given a succession of pas-
 tors, and teachers, duly authorised, to feed and teach his
 flock; obedience to these is strictly commanded by Jesus
 Christ himself: "He who hears you," says he, speaking
 to the seventy-two disciples, (Luke x, 16) "hears me;
 and he who disregards you, disregards me; and he who
 despises me, despises him who sent me." He told them,
 at the same time, that the harvest was great, and the
 workmen few, desiring them to pray the Master of the
 harvest to send workmen, intimating that none were to
 be employed, if not authorised by him. Hence St. Paul
 says (Heb. v. 4) that no man assumes the honour of the
 priesthood, if he be not called, as Aaron was, by God.
 Aaron did not presume to constitute himself, nor was
 he authorised by the people, but by Moses, at God's ex-
 press command, Levit. viii, 12: "Pouring oil on
 Aaron's head, he anointed and consecrated him." An
 usurpation of the pastoral office, was punished in the
 most terrible manner in Core, Dathan, and Abiron.
 These ill-fated men did not offer incense to strange
 Gods, nor did they introduce uncommon rites or cere-
 monies, nor did they preach false doctrine, the ravings
 of their own imagination, as our modern reformers do;

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they are not accused of any of these crimes: Moses charged them with usurping the pastoral office placed in other hands: "That you also," said he, "seek the priest's blood"—(*Ou Beasibem gam tobunab*)—Num. xvi. After the earth had opened, and swallowed these presumptuous men—ver. 31, 32: "Fire went out from the Lord and consumed two hundred and fifty deluded wretches, who seduced by their words, and examples, had also presumed to offer incense without authority. Moses directed Eleazor, Aaron's son, to take their censers, draw them into plates, and fix them to the altar, that they might serve as a memorial to the children of Israel, lest in future ages any stranger should presume to usurp the ministry, and expose himself to some similar punishment. It was the case of Ozias, a prince who had been successful in all his undertakings, and praised for his piety and observance of the law, until seduced by the spirit of pride, he ventured to usurp the ministry, and offer incense in the temple. He was instantly struck with a leprosy, and removed from the government of the kingdom, and from society until his death.—Chr. xxvi.

These visible punishments inflicted in the time of the old law were but figures of the invisible, but more severe punishments, which God inflicts for similar usurpations in the new law. This truth is expressly declared by St. Paul: in his first epistle to the Corinthians, after enumerating the crimes, and subsequent punishments, of the children of Israel in the wilderness, he says (x. 11): "all these things happened to them as types, and were written for our admonition—*Proi nouthesian emon*." Hence when Simon the Magician offered to purchase a place in the ministry (Acts the viii, 18) his offer was rejected with indignation: "you have no share nor part in the word," said Peter. The desire which Simon expressed of intruding himself into a ministry, to which he was not regularly called by the chief pastors of Christ's appointment, induced Peter to think him in a state of per-

dition, or, as he termed it, "in the gall of bitterness, and the bond of iniquity."—*Wid.*

Of all such intruders, and the whole group of pretended reformers, the Lord says, by his prophet Jeremiah, xiv, 14: "they prophesy falsely in my name: I did not send them, nor command them, nor did I speak to them. It is a lying vision and divination, the fraud and seduction of their hearts, which they prophesy." And xliii, 21: "I did not send these prophets, and they ran; I did not speak to them, and they prophesied St. Paul describes them in his first epistle to Timothy, i, 7: Men desirous of being teachers of the law, not understanding what they say, nor of what they af-

firm. At there is no error which does not claim protection from some passage in scripture, to which a fancied sense is affixed, this right of private judgment is authorised by several texts, if we believe innovators. Thus God says by Isaiah, (Liv. 13): "I will give all their children taught of God." We are not, therefore, say they to receive instruction from Men. If this be the genuine sense of that passage, not only pastors and teachers are useless, but the scriptures themselves, and no other instruction admissible but immediate inspiration. Christ thought otherwise; he sent his apostles to teach: "Go," said he, "and teach all nations"—Matt. ult. and as they could not in person teach all nations, the work must have been continued by their successors in office, to whom their commission descends. This commission was conveyed in terms, in which there is no ambiguity: "As the Father sent me, so I send you"—John xx, 21. To presume to teach, unauthorised by those, whom he sent to teach all nations, or their successors in office, is a manifest intrusion.

In the passage cited, the prophet speaks of the excellence of the new law, in which Christ teaches his disciples externally by the ministry of the pastors, whom he sends, whilst his divine grace internally enlightens and

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prepares their understanding to believe the mysterious truths of religion, which are proposed, and disposes the will to practise the sublime maxims of morality, which are enjoined. In this sense the Redeemer cited that passage of Isaiah (John, vi.) : "it is written," said he, "in the prophets : they will be all taught of God : every one, who hears from the Father, and learns, comes to me." The external instruction from his divine lips was not effectual without the internal preparation of the mind by his grace. From this we learn that all instruction is vain if the grace of God does not elevate the understanding, and dispose it to believe the truths of faith ; this however so far from excluding the necessity of authorized teachers, manifestly supposes it ; for no preparation or disposition of the mind can enable a man to believe truths, of which he has not heard. Hence St. Paul says : "that faith is from hearing."—Rom. x, 17.

Other passages are cited as that of Jeremiah xxxi : "I will give my law in their hearts, and on their hearts will I write it, and a man will not teach his neighbour hereafter saying : know the Lord : for they will all know me from the greatest to the least." This passage is understood in the same sense as the former. It shews the indispensable necessity of internal grace ; that none are Christians, who are not enlightened by it. The prophet also promises that idolatry, to which the Jews were strangely addicted, and which at that time was universal amongst the Gentiles, would be abolished, and the knowledge of one God be diffused in the world. Of the scriptures, or of the sense of the scriptures, he does not speak at all.

St. Paul, 1st to the Thessalonians, v. says "Prove all things, retain what is good ;" and St. John, 1st Ep. iv : "Do not believe every spirit, but try the spirits if they be of God." It is matter of surprise that our reformers should offer in support of errors, apostolical warnings against them. St. Paul did not order the

Thessalonians to examine the doctrines, which he himself and his fellow apostles had taught; "Hold fast," said he, "the traditions which you have been taught, whether by word, or by our epistle"—2. Thess. ii, 13. If any new doctrines were proposed they were to be compared to that standard, and if inconsistent with it, they were to be rejected; nor did he order the faithful indiscriminately to make such examination: it was impossible to a great majority of them, his instructions were addressed to the pastors, by them to be communicated to the flock. To them also St. John writes, not to every old woman in the Province. This apostle prescribes the most simple, and at the same time, the most infallible rule, to detect innovators, a rule which convicts this pretended private spirit of usurpation: "We," says he, "are from God:" that is, we the chief pastors, of whom St. John was one, are of God's appointment; "he who does not hear us is not from God." That is, the man, who is not obedient to us, who is not authorised by us, is not of God's appointment; he is an intruder, an emissary of the enemy. Christ calls him a thief and a robber, who comes to slaughter the flock—John 7, 10. This great apostle sets obedience to the pastors, in opposition to private spirit; the former he says is from God, the other is not.

If the apostles thought that Christians were to learn the truths of religion by inspiration, they would not have written so many letters of instruction; nor would they have appointed so many subordinate pastors, and teachers, nor would they have given repeated warnings against the artifice of innovators, and self-constituted teachers.

The last resource of private spirit is a meer sophistical illusion: if the pastors of the church be judges of the scriptures, their authority is superior to that of the scriptures. To this sophism, intended to amuse the uninformed, the reply is extremely simple. The pastors do not presume to judge of the truth or falshood of

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scriptures, they know that the scriptures revealed by God are infallibly true; but they judge that one book, for instance the Gospel of St. Matthew, is divinely inspired, that another, the Gospel according to the Egyptians, is not: because the one was deposited in the hands of their predecessors by the apostles, the other was not; on the same principle they judge that the intended sense of an ambiguous passage is that, in which it was always understood, and that a different sense affixed to it by an innovator, is of his own invention. They do not think their authority superior to that of the scripture, but to that of the uninformed multitude, over whom they are placed by Christ to preserve his flock from the ravages of these seducers, whom he calls wolves in sheep's clothing.

As it is not written in any canonical book that the Gospel of St. John, or the Epistle of Paul to the Romans, is divinely inspired, we, at this distance from the time and place, cannot know it, but from the testimony of cotemporaries continued to our time. A truth thus transmitted is said to be known by tradition, a term, which, in a general sense, signifies doctrines whether written or unwritten: thus the Jews said, (Acts vi): "We have heard this man say, that Jesus would destroy this place, and change the traditions which Moses delivered to us." And, (2. Thess. ii): "Hold fast the traditions, which you have received, whether by word or by our epistle." The apostle ordered them to persevere in the doctrine, which they had heard from him, or read in his epistles; but in a strict sense, as understood by ecclesiastical writers, tradition signifies a doctrine not written by any of the inspired writers, but received from them by cotemporaries, and transmitted to us through the same channel, through which their writings have been conveyed. In this sense it was understood by Irenaeus, lib. 3, cap. 2: "It happens," said he, speaking of some sectaries, "that they neither agree with the scriptures nor with tradition." And

Tertullian, in his book of the Soldiers' Crown, speaking of the offerings which are made for the dead, says: "If you require a law, you will find no scriptures, but tradition authorises it, custom confirms, and faith observes it." And St. Cyprian, lib. 2, cap. 3, says: "Know that we are admonished in offering the cup of the Lord, that the Lord's tradition be observed, that the cup that is offered in commemoration of him be mixed with wine, that is wine and water mixed." This order of Christ is not to be found in the canonical books.

Some traditions are said to be divine, some apostolical, and others ecclesiastical. Truths taught by Christ to his Apostles, and transmitted through a succession of pastors, though not inserted in the canonical scriptures, are called divine traditions. Thus we know the essential parts of the sacraments, which, being arbitrary signs, are solely dependant on Christ's will; certain regulations of apostolical institution, as the Fast of the Lent, the solemnity of the Sabbath, transferred from Saturday, the seventh day, to Sunday the first, and such like, are called apostolical traditions; and certain customs introduced by common consent, without any express authority, which, in course of time, obtain the force of law, are called ecclesiastical traditions.

All traditions of faith are perpetual, and invariable as faith itself. Temporary regulations may cease with the circumstances which gave rise to them: thus the apostolical law, prohibiting the use of blood, of strangled meats, and things offered to idols, (Acts xv) ceased to oblige when the reasons, on which the law was founded, ceased to exist.

A reformer, when or wherever he appears, being the founder of a sect, and inventor of a new form of worship, can have no predecessor, he therefore cannot pretend to find his doctrine in tradition, which descends in regular succession from the first founders of religion, hence all traditions are, of necessity, exploded by him. In the

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scriptures exclusively he must pretend to find the whole of his doctrine, and every truth of religion, which he believes. Luther, in his commentary on the first chapter of the Epistle to the Galatians, has these remarkable words: "No other doctrine ought to be delivered, or heard in the Church but the pure Word of God, that is, the Holy Scriptures. Let all other teachers or hearers, with their doctrine, be Anathema." Thus this boisterous Monk denounces the most dreadful curse against himself and his audience: for his commentaries and sermons, of which there is not a sentence in the scriptures, were delivered by him, and heard by them—We are at a loss which to admire most, the blindness of the reformer, or the stupidity of his deluded followers.

John Calvin, though not celebrated for modesty, is more circumspect, though not less positive in error: "Let this be," says he, (lib. 4. Ins. cap. 8) "a firm axiom, that nothing he held as the Word of God, to which a place be given in the Church, but what is contained, first in the Law and the Prophets, and then in the Writings of the Apostles."

A most embarrassing question, to which no reformer has yet, or ever will, give a satisfactory answer, presents itself: on what authority does he believe the Gospel of St. John, for instance, divinely inspired? This question precludes all evasion, and convicts the reformer of imposture. The one assigns a certain taste, the other a certain interior light, another a certain indescribable something, which tells him that the book is canonical. This taste, this light, this something, give it what name you please, is not scripture; he must, therefore, believe a truth of religion, which is not in scripture. This his favorite taste, his inward light, his indescribable something, tells the mahometan, that the Alcoran is divinely inspired, it is not the less an incoherent rhapsody, a collection of revolting absurdities.

To divert the attention of their ill-fated followers from this inextricable embarrassment, they have recourse to

artful misrepresentations of Catholic Doctrine: they tell them that we pay greater respect to unwritten tradition than to the scriptures; in the face of truth and conviction, they assert that we confine ourselves totally to tradition, and disregard the scriptures; to this they add, that there are many institutions of later date, which we count found with apostolical traditions. "The Romanists," says Calvin, (lib. 4. Ins.) "wish to extort that they have no little ceremony, which is not apostolical." This is an intended falsehood: for he well knew, though his disciples may not know it, that catholics call these ceremonies apostolical, which they know to be of apostolical institution, as they know the Evangelists to have written the gospels, or St. Paul to have written the epistle to the Romans. The institution of a ceremony is a sensible fact, which is known, as all facts are, by testimony. Catholics observe many ceremonies, which are of ecclesiastical institution.

That Catholics pay greater respect to unwritten traditions, than to the written word, is a manifest calumny; Catholics believe the word of God infallibly true, whether written or unwritten; it is not infallible because it is written, but because it is the word of him, who cannot deceive nor be deceived. His word was not less infallible, nor less respectable, when spoken to Noah, or Abraham, than when written by Moses some centuries after. Catholics believe the word of God, preached by the apostles, to have been as infallible before a line of the New Testament was written, as after the Evangelists had published their gospels; and they believe the word of these apostles, who did not write at all, as infallible as that of their followers: and this their belief is so perfectly consistent with the principles of common sense, that all reasoning is lost on the man, who doubts it.

It is asserted by some pretended reformers, as their names give no weight to the assertion they are omitted, that we Catholics believe that it was ordained by God that the doctrine of Christ should not be written in

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books, but preached by the apostles, and these sharp sighted reformers, who see what is not, add that the apostles were ordered to write. Both assertions are groundless: the apostles were not ordered to write, nor were they prohibited, neither the precept nor the prohibition is to be found. They, who wrote, were directed by the impulse of the Holy Ghost, and they who did not, were guilty of no prevarication, they were all ordered to preach the gospel, and that precept they implicitly obeyed. It is true St. John was ordered by the angel to write some mysterious visions; but these are no part of the gospel, which he and his fellow apostles were ordered to preach.

One of these writers, after a long and laborious declamation against tradition, in which invectives are not sparingly interspersed, concludes: "this observation will greatly move the reader that Papists are not afraid to refer to apostolical traditions, things, which have been instituted by authors much later, as can be shewn from Popish writers." Why not from Protestant contemporaries? There were none: a man's family cannot exist before the founder. In proof of his conclusion he adduces many instances, of which there is not one founded in truth.

The first is from Innocent III, Cap. Cum. Martha Extra de cel Missæ. The pontiff says there are more words in the consecration of the chalice, than the Lord is said in the gospel to have spoken, but they are known from apostolical tradition. "Popish writers," says he, "have noted by what Roman pontiff these words were added." This first instance argues the ignorance, or imposture of our Reformer. Catholic writers have noted additions, made to other parts of the canon, but none to the words of consecration.

The second instance is a flagrant falsehood. "If any man," says he, "shews himself to doubt, that the whole canon of the Mass is of apostolical tradition, he is struck with an anathema. In the canon of the Mass are inserted

ed the names of some, who lived two centuries after the apostles, all Catholics know it. They do not think the whole of the reason of apostolical tradition, but the principal part, to which some additions have been made; and noted. The accuracy with which these additions have been noted, and their authors named; shows the principal parts, of which no author is, or can be, named to descend from the apostles according to St. Austin's eplog. It is universally practised, and not instituted by Council; on the authority of the Apostolical See, must descend from the apostles. The reason of this rule is manifest; no other teacher can have universal influence.

In the third instance, the reformer's duplicity is obvious: St. Alexander, says he, instituted that wine should be mixed with water in the celebration of the eucharist; who also instituted that salt and water should be blessed at these rites, therefore, cannot be revoked by apostolical tradition. If truth had been the reformer's object, he might have informed his reader that Alexander, so far from instituting new rites, enjoined a strict observance of the ancient rites: "rejecting," says he, Epolog. the opinions of superstition, let bread only, and wine mixed with water, be offered in the sacrifice; for wine alone, or water alone, (as we have received from the Fathers, and as reason itself teaches) ought not to be offered in the cup of the Lord." It is therefore true, as St. Cyprian says, that this is a divine tradition. Alexander did not order salt and water to be blessed, but he said that he blessed them. Instituting a rite universally practised. "We bless," said he, "water mixed over with salt for the people." This rite, Clement, a contemporary of the apostles, instituted. Lib. 1, Ap. Const. Cap. 3, and Basil. Lib. 2, de Sp. Sancto, Cap. 37. It is not

The fact of the being of all institutions the most tolerable to the disciples of Christ, was instituted by Theophorus, a Jew who had been a high priest in Jerusalem. Why acknowledge the high antiquity of an observance so hateful to the Jews, and the Roman pontiff possessed of

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authority to enforce it? However, the Lent was not instituted by Telephorus; he obliged the clergy to add three days to the Lent, observed by the laity: "Know," said he "that it has been decreed by us, and by all the bishops assembled in this holy See, that the clergy fast from meat seven full weeks before the holy Easter." The people did not commence the fast until Ash Wednesday, he obliged the clergy to begin the preceding Sunday. This decree is ruinous to the reformation, we find Telephorus, who was Pope from 128 to 139, exercising an universal jurisdiction, and our reformer has unguardedly acknowledged it in its greatest latitude. St. Jerom says in his epistle to Marcellus, that the Lent was instituted by the apostles, a truth which carries conviction on the face of it. An observance so universal, and at the same time so mortifying, could not have been enforced by any other authority.

"Hyginus," says he, "instituted the Chrism." This is a wild conjecture. Hyginus does not speak of it at all: he says, in a decree cited by Gratian, de con. dist. 4. can. de catechismo, that the person, who answers for a child at baptism, may act as sponsor at his confirmation, though another may do it with more propriety; and Fabian, who was Pope from 236 to 250, in his ad epist. says: that the Chrism is to be renewed every year, because it had been so instituted by the apostles.

Calixtus, says he, instituted the Fast of the Quatuor Tenses. What, another fast of ancient date! And instituted by a Pope! It is true, Calixtus who held the Roman See from 218 to 223, says, (Ep. 1^o) that he added one of the quarterly fasts to the three, which he found in Being. No Catholic ever thought the fast, which he instituted, of apostolical tradition.

Sylvester, he says, instituted the confirmation of children. This is a gross imposition on the uninformed. A fiction in which there is not a shadow of truth: there are decrees of popes more ancient than Sylvester, cited by

Gratian, de cons. dist. 4. cano. de cate. and dist. 5. can. 1.^a and seq. in which certain rites and ceremonies, concerning the administration of this sacrament, are instituted. We find this sacrament administered by the apostles, Acts viii, 17, and xix, 6.

Felix IV, if we believe our reformer, instituted that the sick should be anointed before death. It is difficult to conceive why a fiction so improbable should be advanced, and matter of astonishment that it should find credit: the apostles anointed the sick with oil—Mark vi. And it was ordered that the priests should anoint the sick with oil, and a promise of the remission of sin annexed to it—Ep. of James v.

Innocent the First, who held the apostolical See from 401 to 417, a full century before the pontificate of Felix IV. says, in his first epistle to Decentius, Ep. 8. that the unction of the sick is a sacrament of the church.

Syricius, he says, added the commemoration and the invocation of Saints to the Mass. In this he is contradicted by antiquity: Cyril, patriarch of Jerusalem, in his mystic catechism 5th, written in 348, half a century before the pontificate of Syrius, says: "when we offer the sacrifice we make mention of those, who have slept before us, of the Patriarchs, of the Prophets, of the Apostles, of the Martyrs, that God by their prayers may accept ours;" and, in the liturgy of St. Basil, more ancient than Syrius, we find the commemoration and invocation of Saints.

Pelagius, he says, added the anniversary commemoration of the dead to the Mass. Yet Tertullien, three centuries before the pontificate of Pelagius, in his book de Monogamia, takes notice of the anniversary oblation for the dead; and in his book de Cor. Mil. he says it is a divine tradition.

The deep researches of this reforming patriarch Kemnitzer, and his colleagues, only serve to show the high antiquity of these rites and ceremonies, which they teach their devoted followers to disregard.

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The rule, by which the settled doctrines of the church are transmitted from generation to generation, that is, uninterrupted tradition being an insuperable bar to innovation, imagination has been racked to find a substitute. In the range of error, which knows no bounds, many fanciful rules of faith have been discovered, our modern reformers confine themselves to the scripture in exclusion of every other rule: yet the scripture neither is, nor was, nor ever will be, an exclusive rule of faith, as will be shewn with demonstrative evidence, in the discussion of this article. That the scripture was not a rule of faith in the early ages of the world is unquestionable: it was not then written. It is not therefore of simple necessity. True religion subsisted; its rites and ceremonies were known and practised from Adam down to Moses, a period of 2,500 years, more or less. The word of God revealed to Adam, to Noah, to Abraham, &c. and the religious rites, which they practised, descended from generation to generation without any written documents, that we know: Moses is the most ancient inspired writer known to us. Whether Job was prior or posterior to Moses is a chronological problem, for which there are no data, it will not be solved. Moses knew the antediluvian transactions by tradition, or by immediate revelation, from him we know that Adam, Seth, Enoch, Noah, Melchisedech and Abraham practised religious rites; that God had ordered his revealed word to be transmitted by oral tradition, not only before the scriptures were written, but after he himself had written the Pentateuch: thus God says (Gen. xviii, 19): "I know that Abraham will command his children, and his house after him, that they keep my way and do justice and judgment." These precepts were given by Abraham, transmitted by oral tradition, and observed some centuries before Moses was born. The same practice was ordered to be continued after he had written: thus (Exod. xiii, 8): "thou shalt relate to thy son on that day, saying, on account of what God does for me when

faith consists, must be ascribed to the grace of the Holy
 Ghost, which enlightens the understanding, elevates it,
 and enables it to believe truths imperceptible to unassisted
 reason." The apostle was unacquainted with this sort of
 faith which excludes the voice of the pastor. It is there-
 fore true that the scripture was not in former days an
 exclusive rule of faith; to this the writer adds, which
 is not now a sole rule of faith in practice; that though
 in polemical writings it is said by reformers to be a sole
 rule of faith, the assertion is a palpable absurdity, both
 what book of the scripture is this their first principle,
 that is, that the scripture is a sole rule of faith, to be
 found? The question is extremely embarrassing, and yet
 more embarrassing success. A sole rule of faith must
 extend to every truth, which is of faith. For any ar-
 ticle of doctrine, to which the scripture does not extend,
 recourse must be had to some other rule. Our reform-
 ers must admit that there are some doctrinal truths which
 are not contained in the scriptures. The first of these
 is that the scriptures are themselves divinely inspired, and
 transmitted to us without interpolation or corruption.
 In no book of the scripture do we find that these books,
 which we believe canonical, were divinely inspired,
 and if we did the difficulty would be only transferred to
 itself: the question would immediately recur: on what
 authority do we believe that this book, which makes the
 scriptures divinely inspired, was itself of divine original,
 this argument is from the nature of things insupportable; it
 precludes even the possibility of evasions. In vain does
 the reformer refer to the private spirit, to a certain inspi-
 ration, to a certain taste, to a certain indescribable some-
 thing; all these certain things are most certainly no parts
 of scripture, and by having recourse to them he must
 admit that the scriptures are not his sole rule of faith.
 It is therefore true, that in theory the scriptures cannot
 be the sole rule of faith; and it is equally true that in
 practice they are not a rule of faith in reformed church-
 es. This assertion is nearly an intuitive truth. No man

of common sense will venture to deny it. Will it be denied that many Protestants are incapable of reading the scriptures? Many, who are Protestants of one denomination in preference to all others, but because their parents are of that particular description? And to assign a presumptory reason, which bears no reply, an immense majority, who are Protestants before they read a line of the scriptures. Will any man presume to affirm, that such, who cannot read the scriptures, men, who do not read the scriptures, men, who if they did read, cannot investigate the intended sense of the scriptures, or finally, men, who are Protestants before they read the scriptures, take the scriptures for their sole rule of faith? All reasoning is lost on the man, who would advance so gross an absurdity.

Let us hear the sentiments of some protestant divines: for they too speak truth when not forced by untenable principles. Witness Doctor Bull, in his defence of the Nicene creed. Doctor Fern, an eminent divine, tells us, "That the scripture contains all things of themselves necessary to be done or believed to salvation, not expressly, and in formal words, but either so or deducible thence by evident and sufficient consequence—Sect. 22; and he afterwards adds, "that things thus necessary are not deducible all, by every one, that reads; but it is enough if done by the pastors and guides, which God appointed in his church to that purpose, using the means that are needful to that purpose, such as is attention and diligence in search of the scriptures, collation of places, and observing the connection, also sincerity and impartiality in the collation or deductions, which they make, also prayer and devotion in the work"—Sect. 26.

This Doctor, forgetting the fundamental principle of the reformation, refers the unlearned protestant, not to the scriptures, but to the pastors and guides, whom God has appointed in his church; and not indiscriminately to all, but to such as use diligence and attention in searching the scriptures, who collate passages, observe con-

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essions with sincerity and impartiality, and with prayer and devotion. The Doctor ought to have given the unlearned protestant some unerring rule to distinguish devout and diligent pastors from others who assume the appearance. This unerring rule, for obvious reasons, the Doctor has not given; he has, therefore, left the unlearned protestants in a state of anxious suspense. It is unnoticed that groundless assertion that all things necessary to be believed are contained in the scriptures, or deducible from them; for it is indispensable necessary to believe the scriptures divinely inspired, and this truth is not contained in scripture nor deducible from it by any rule of reasoning as is known to the world. There are many other truths of religion not contained in the scriptures, and if they were: distant implication, the Doctor candidly admits that they are not deducible by a great majority of protestants.

Let us hear some other teachers of the reformation. Mr. Jurieu, a protestant divine of great authority, pressed by some leading questions such as these: if the scripture be the sole rule of faith, is it necessary to read all the canonical books? Is it sufficient to have read any or more of them? If so, which are the books of scripture in which all the revealed truths of religion are contained? These questions were not easily solved; but a most unlucky one succeeded, that is; what is his rule of faith, who has neither read the scriptures, nor heard them read, who just begins to read them? Is he an infidel? Is he a Christian? If a Christian, the scripture, which he neither read, nor heard read, was not his rule of faith. This was a most embarrassing question: it left no subterfuge, no evasion. Jurieu's last effort to extricate himself from this insolvable difficulty, has shaken the very foundation of the much boasted reformation. "The Christian doctrine," says he, "taken in its entire, makes itself felt: (*se fait sentir*) to make an act of faith on the scripture, it is not necessary to have read it; it is suffi-

then to have read a summary of the christian doctrine, without entering into a detail : the people, who have not the holy scripture, may, notwithstanding, be good christians. The doctrine of the gospel makes the simple feel its divinity independently on the books, in which it is contained; though this doctrine be mixed with such things (*humanities*) and some things not divine, yet the pure and heavenly doctrine mixed will make itself felt. Conscience will taste the truth, and afterwards the believer will believe that such a book is canonical, because there are truths in it, which touch him, in a word, the faith is felt as heat near a fire, as sweetness of bitterness in eating.

On this principle of Jurieu, the Mahometan believes the Alcoran canonical, the Hindoo thinks the Manu of divine original, and children believe the fairy tales: there are in them many things which tickle their fancy. This however is Jurieu's last shift to extricate himself from that inextricable difficulty, in which the fundamental principle of the reformation involved him: "all things are to be examined, regulated, and reformed according to the scripture."—*5th Article, con. of Jalsib.*

Mr. Claude, not less celebrated than Jurieu, finding it impossible to give a satisfactory answer to these embarrassing questions, which had forced Jurieu to shift his ground from the scripture to that imaginary impression, which revealed truths make on the exposition, took refuge in the same labyrinth. *Des. de la rel. 2 p. C. 9, p. 296 & seq.* but this, besides giving up the fundamental principle of the reformation, only increased his embarrassment: for the mysterious truths of religion not being of the number of these which are called innate not *infallible* because they are immediately conceived when proposed, as the whole is greater than a part, must be proposed by some authority, or they can make no impression at all, and the authority, on which they are proposed, must be infallible; if not the assent cannot be infallible: for the assent to truth cannot be more infallible

the authority on which it is founded : hence Messrs. Ligon and Claude must, of all necessity, admit some infallible authority on earth besides the scriptures, which at one stroke levels the whole fabric of this boasted reformation with the ground.

What advantage then results from the scriptures? The greatest possible. It is assigned by St. Paul : "every writing, divinely inspired, is useful to teach, to argue, to instruct, to correct in justice, that the man of God may be perfectly prepared for every good work."—2d Tim. iii. 16 & 17. These were the ends, for which the scriptures were written, and given to the church, already composed of pastors, teaching and administering sacraments, and of the simple faithful, who were taught by their pastors. Of these not one found the faith, which he then believed and professed, in the scriptures, for this peremptory reason, they were not written : the faith must be received from their pastors deputed to announce it by those, whom Christ had authorized, from them also they received the scriptures when written, and the intended sense of the inspired writers. So true it is, as St. Paul says, that : "faith is from hearing"—Rom. x. 17, and that it is from the pastors lawfully deputed that we are to hear it. "How will they preach," says the apostle, "if they be not sent."—*Ibid.* Hence, in his epistle to the Ephesians, (iv. 11) he says : "He (Jesus Christ) gave some apostles, some prophets, some evangelists, some pastors and teachers, for the conformation of the saints to the work of the ministry, to the edification of the body of Christ that we may not be whirled about by every wind of doctrine." The apostle informs us, in language as strong and as plain as words can express it, that the pastors, given by Jesus Christ, are the only lawful teachers, by whose ministry the members of Jesus Christ are to be collected into one body : from them, therefore, we are to receive the faith, the bond of union, elsewhere we seek it in vain. The apostle's words are

strongly expressive of the unity of Christ's church. The Greek verb *καταρτίζω* signifies to replace the dilapidated members of the body. This office St. Paul assigns to the pastors and teachers. To pretend that we Catholics think the authority of the church equal to that of the scriptures, is a meer artifice to impose on the credulity of the uninformed, and divert their attention from the real state of the controversy, which is this, whether the authority of the Catholic church be superior to that of an unqualified individual. In other words, whether the pastors of the Catholic church, assembled in council, or dispersed, and communicating to each other the immemorial practice and doctrine of their respective churches, understand the scriptures better than a cobbler on his bulk? We Catholics think the pastors of the church the more competent judges of the intended sense of the inspired writings; we think the cobbler might modestly submit his opinion to their decision, and in this we are justified by the rules of common sense. If the cobbler appeals to the authority of his minister, we reply, that his minister pretends to no authority, but must refer him to the scriptures, whether he can read it or not, and leave him to shift for himself; if his minister, contrary to principle, should assume any authority, we tell him that some thousands of prelates now living, and tens of thousands who are no more, many of whom were eminent for science and sanctity, as such revered by the world, condemn the pretended authority of his minister, and if he prefers the authority of one man of little note, interested in his own cause, to that of so many thousands totally disinterested, because they lived before the controversy began, we say that he acts against the first principles of common sense, and is not only criminal, but execrable in his error.

But let us submit to the cobbler his minister, and support him, as the champion of all that superiority of understanding, which reforming patriarchs boast, he will

than no other rule of faith but the scriptures, in them
 therefore, exclusively he must find by his own industry
 all that he is to believe, and all that he is to do in order
 to salvation. To this minister we simply reply, that it is
 not true that he can find in the scriptures all that he is to
 believe; for he must believe the Gospel of St. Matthew,
 canonical, of divine authority, and he will not find it in
 the scriptures; he must also believe that the book which
 we now call the gospel of St. Matthew is conformable to
 the autograph of that apostle, and that is, not to be
 found in the scriptures; nor will he find in the scrip-
 tures that the Greek version of that gospel, the author
 of which version is not known, is authentic, nor can
 he with all his pretended science and interior light,
 declare it authentic, because the Hebrew original is lost, and
 nor can he by any human industry discover all the books
 which have been canonical: many of them are irretriev-
 ably lost. Adam Contzen proves that twenty books
 of the scripture are lost—Q. 4. C. 8. Thus, for instance,
 "It is said in the book of the wars of the Lord," Num.
 xxix, 14. This book is lost, it is ridiculous to
 suppose that Moses cited a book which never was writ-
 ten. Solomon spoke three thousand and five hundred
 words in 1 Kings iv, 32. Where are they? Now all
 the remainder of the acts of Solomon, first and last, are
 they not written in the book of Nathan the prophet, and
 in the prophecy of Ahijah, and in the vision of Addo?"
 1 Chron. ix, 29. These three books do not appear.
 The following words terminate the first of Chronicles:
 "Now the acts of David the king, first and last, behold
 are they not written in the book of Samuel the seer, and
 in the book of Nathan the prophet, and in the book of
 Gad the seer." The two latter are consigned to oblivion
 on, two of St. Paul's epistles shared the same fate, one
 to the Laodiceans, which in his last epistle to the Colossians
 he ordered to be read in that church; and one which
 he mentions in his new last epistle to the Corinthians
 thus, "I wrote to you in an epistle"—v. 9. This epistle

is not found. St. Matthew cites a whole quotation from Jeremiah, which is not in his book as transmitted to us; there is something similar in the book of Zacharias, but it must have been in the book of Jeremiah, or St. Mat. they would not have cited it, that may be the reason why the Jews retrenched it; the same evangelist had said: "it was spoken by the prophets. he shall be called a Nazarean."—ii, 23. St. Chrysostom, writing on this text, says: "many of the prophetic monuments have perished: for the Jews, being careless, and not only careless but impious, they have carelessly lost some of those monuments, others they have partly burned, partly torn to pieces."—Hom. 9th.

St. Iustin, arguing against Tryphon, shews that the Jews did make away with many books of the Old Testament, lest it should appear consistent with the New. It is not from the Jews that the Catholic church received the faith of Jesus Christ, and, with the faith, the scriptures; nor was it on the authority of the Jews they believed such or such books authentic, but on the authority of the apostles, whose citations are from the version of the seventy elders, of this there are several instances. St. Paul to the Hebrews (xi, 21): "by faith Jacob dying blessed each of Joseph's sons, and worshipped on the summit of his sceptre—*Proskynon up to akron its rabdou auon.*" In the Hebrew text: to the head of the bed, *al Rosb hamitah*: the apostle applauding Jacob's faith in worshipping Joseph's sceptre, as an emblem of Christ's sceptre and kingdom, did not cite the Hebrew text, as the Jews have it.

In short, this truth is so manifest that learned protestants themselves, nor daring to risque their reputation openly in the face of truth and conviction, have admitted it. Chillingworth, in reply to this position of his Catholic adversary: "the divinity of a writing cannot be known by itself alone, but by some extrinsecal authority," says p. 69. N. 49: "this you need not prove, for no wise man denies it." And Hucker, falsely a learned Pro-

udent, says: "of things necessary, this very chiefed to
to know what books are to be esteemed holy, which
point is confessed impossible for the scriptures to teach."
—*Col. pot. Lib. 1. V. 14*— Doctor Covel says, and common sense must have told
him, that: "it is not the word of God, which assures us,
that we can assure us that we do well to think it, the word
of God."—*Def. art. 4. p. 31.*

With what propriety then can any man pretend to
say that a sole and sufficient rule of faith, which he him-
self can by no possibility know to be divine? It is uni-
versally admitted that divine faith is founded on the
word of God; if then his belief that the scriptures are
the word of God be a mere human opinion, his faith
can be no more: for it is a manifest absurdity that the
superstructure should be more firm than the foundation.
St. Paul was well aware of this conclusive reasoning:
he does not refer his disciple Timothy to the scriptures,
but, says the apostle: "Keep the form (*hupotagmē*) of
sound words, which you heard from me in faith and
charity"—*2d Tim. 1, 13*; nor does he permit Timothy
to introduce his own opinions: "Have," says he, "the
form of words, which you heard from me." If the a-
postle thought that the scriptures were the only rule of
faith, he would have delivered them signed and sealed
into the hands of his disciple, with an injunction to trans-
mit them in the same manner, or he would have been
guilty of a most criminal neglect of duty, not providing
for the propagation, and continuation of the faith in its
integrity, by the only rule, which our reformers admit.
However, the apostle was of a contrary opinion; he re-
duced to practice that unerring principle, which he
taught in his epistle to the Romans: "that faith is from
hearing,"—*x, 17*, he did not say: "faith is from read-
ing;" by such an assertion he would have excluded a
great majority of the human race as our reformers do.
Let us suppose that the apostle had in fact delivered
the scriptures signed and sealed into the hands of his dis-

ciple, and ordered them to be transmitted in the same manner to his successors, that would not destroy, nor even diminish the necessity of a living judge to determine the true construction of the law: no law ever explained itself; in all well regulated societies, there must be some living authority to fix the genuine sense of the law, and prevent the variety, which must inevitably result from the fanciful constructions of ignorant or interested individuals. If Jesus Christ had not expressly nominated such living judge to decide all the controversies arising on the law, and on the construction of the law, which the dead letter of the law cannot decide, he would have been unaccountably negligent in the institution of his church.

Let us again suppose, that a man of distinguished sciences, and indefatigable application, succeeds in discovering the original text of scripture, and the conformity of some one or other of our different versions, (which agree in nothing else, but their disagreement) with it, and thus by human industry discovers a rule of faith for himself, what rule will he give the unlearned Proteſtant, who has neither time, nor means, nor talents, nor any other qualification for such an intricate and laborious discussion & a discussion, by the bye, to which no man living is equal; a discussion, which *Hooker*, *Chillingworth* and *Cowel*, have pronounced impossible, which *Jurieu* and *Claude* have abandoned; which the translators of the English bible have admitted to surpass the efforts of man: In the preface of an introduction to the English version of the bible published in 1655, the translators say, that they can produce no copy, which they can assure to agree with the original hand-writing, of the authors in all points. Wherefore, say they, "in the variety of copies, what better means can so much as be invented to pick out the true reading, than the conforming of the most choice and the most ancient copies, and then to stand to that reading, which agrees best with the greatest part of the most ancient, and

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the most choice copies, this course St. Jerom and the
Aurin took, &c." This language sounds harshly in the unlearned protestant
ear: these learned translators refer him to the original
text for that faith, without which, St. Paul tells him that
he cannot please God—Heb. xi. 6; and almost in the
same breath inform him, that the version which they put
into his hands may, or may not, contain the word of
God: for if the copies, to which they have had recourse, may
be not conformable to the original text, which they say
they do not know, or if they have not given the intended
sense of the inspired writer in their version, which
the unlearned protestant cannot know, instead of
the word of God they give him their own words, and
thus leave him to his own sagacity: it must be granted
indeed if in such a labyrinth he finds an issue. It is true
Jesuites and Claude relieve him: they tell him that re-
vealed truths are felt as heat is felt near a fire, which is
neither ignorance, inattention, stupidity nor prejudice,
can prevent.

Though from what has been said it is manifest to evi-
dence that the scripture neither is nor can be a rule and
sufficient rule of faith, yet if our reformers believe the
scriptures true they must admit that there are some
written traditions of divine original: Christ said to his
disciples (John xvi. 12): "I have many things to say to
you, but at present you cannot bear them." These
things he undoubtedly said to them after, when they
were enabled to bear them: St. Luke says (Acts xii. 24)
Jesus appearing to them, and speaking to them of the
Kingdom of God.

These instructions, which he gave concerning his king-
dom, or his church, the apostles did not conceal from
the subordinate pastors, whom they authorised, to teach
to feed and govern, their respective portions of this spiri-
tual kingdom. And St. John, closing his gospel, says
"there are many other things which Jesus does, which, had
it been written every one" — *Kath en*, that is, each in particu-

lay— "I think the world would not retain the words which should be written. Though the expression is strongly hyperbolic, it implies, at least, that a comparatively small part of the words, and actions, of Jesus Christ, known to the apostles, have been written. St. Paul, in his first epistle to the Corinthians, (xi) says: "I praise you, that in all things you are imitators of me, and that as I have delivered to you (*paradosis*) you hold my traditions" (*paradesis*) in other words, that you observe the precepts which I have given, (*eros* *use*). To these precepts, observed by the Corinthians, though not written, the apostle adds some regulations on public prayer, in his letter, and then proceeds to discuss a complex article involving a question of faith, and of discipline. He repeats to them in his letter, what he had previously taught them in his lectures, that the body and blood of Christ are really present in the eucharist; that to receive that sacrament worthily, the communicant must have the necessary dispositions, which he comprises in two words, saying: "Let him explore himself," and concludes with this remarkable promise: "Things which remain I shall regulate when I come." (*to de Loipe is an elabo diataxomai*.) The apostle then sets forth other points of faith and discipline, which are not written in the canonical scriptures, and which we cannot know but by the uninterrupted tradition of the church.

He was not less explicit on the necessity of observing oral tradition, in his second epistle to the Thessalonians, ii. 15, "Therefore brethren," said he, "hold fast the traditions, which you have received, whether by word or by our letter." To elude this passage it is pretended that the apostle said nothing to them, which he did not write. The evasion argues both ignorance and obliquity; the apostle preached the whole of the gospel to them, and taught all the moral maxims of Christianity, not one tenth of which is contained in his two letters.

He is yet more exprefs in his fecond epiftle to Timo-

by it. He orders this prelate, to whom he had entrusted an inspection over all the churches of Asia Minor, to transmit, by oral tradition, the truths of religion. "Thou, therefore, my son, be strengthened in the grace, which is in Jesus Christ; and these things, which thou hast heard from me amongst many witnesses, the same commend to faithful men, who will be capable of teaching others." He does not permit his disciple to make new discoveries in the field of religion, or to substitute opinions, which he might have fished from the scriptures: "what you heard from me, the same commend to faithful men." This injunction of the apostle is at all times of equal force, an effectual bar to innovations.

Catholic writers of all ages have spoken of tradition as an indispensable rule of faith, some ineffectual attempts were made by the first founders of the pretended reformation to elude the authority of early writers, whilst there was yet some respect for antiquity: garbled passages, distorted from the intended signification, were cited with unblushing confidence, and others supposed, which did not exist: this artifice was immediately detected, but more powerful motives began to operate, and strengthen the party: the invasion of ecclesiastical possessions and rights; an exemption from all religious restraints, epicurean sensuality, authorised by precept and example, and such like motives, were found of greater force than the authority of Fathers and Councils, which was of course abandoned. A man is surprised to hear these venerable Assemblies, composed of the Pastors of Christ's Church, treated with scurrilous contempt by an ignorant and profligate monk, and in the multitude of his deluded followers sees with horror that prediction of St. Paul verified: "There will be a time, when they will not bear sound doctrine, but according to their own desires will collect masters for themselves with itching ears, they will avert their hearing from the truth, and turn to fables."—1. Tim. iv. 3, 4.

If the writer adduces any passages from the Ancients, it is not to found an argument on an authority, which, however venerable, is disregarded by these men, who despise all, that the Catholic world for ages revered, but for the information of the Catholic reader.

Eusebius says, (Lib. 3, Hist. cap. 36): "that St. Ignatius, patriarch of Antioch, the then capital of Syria, and cotemporary to the apostles, by whom he was ordained, exhorts the faithful to observe the traditions of the apostles," which traditions, for the sake of caution, Ignatius says: "that he had left written." These writings of Ignatius we have yet in our hands: they have been quoted by St. Irenæus, by Origen, by Eusebius, by Athanasius, &c. and are published genuine by Usher, an unsuspected protestant, by Vossius, celebrated in the party, and an English version, given by Wake, Archbishop of Canterbury, in 1710. In them we find the fast of the Lent, minor orders, the sanctification of Sunday, &c, these therefore are of apostolical institution.

It is true of all pretended reformers, that their opinions are not formed, even on a mistaken sense of the scriptures, which they, by an abuse of terms, call their sole rule of faith; on the contrary, they distort the scriptures to give some colour of truth to their preconceived opinions. Where do Luther's disciples find their opinions? Is it not in the writings of their master? Where do Calvin's or Wesley's admirers discover the opinions of these reforming patriarchs? Is it in the scriptures? No! In the writings of their teachers, or in the lectures of their ministers. This is a palpable truth. The man is insane, who denies it. In no part of the scriptures is it said or even insinuated that the scripture is itself a sole and sufficient rule of faith; this, their first principle, these deluded men must borrow from their teachers. It is true, passages are cited in justification of some secondary opinions, whilst fundamental principles are thrown in the back ground, kept out of sight. Thus Moses says to the people of Israel: "Thou shalt not add

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to the word, which I this day command, nor shalt thou take from it"—Deut. iv, 2; and in the last chapter of the Apocalypse, St. John says: "if any man will add to these things, God will inflict on him the plagues written in this book; and if any man will take from the words of this prophecy, God will take his part out of the Book of Life." And again St. Paul says, (Gal. i) "it even we, or an angel from heaven, should preach to you besides that, which we have preached to you, let him be accursed." Hence it is inferred on some unknown principles of reasoning, that all unwritten traditions are forbidden; with equal propriety it might be inferred that all additions, whether written or unwritten, were forbidden by Moses in the first passages, and all additions to the Apocalypse forbidden by St. John in the second passage, as also by St. Paul to the Galatians. Shall we exclude from the canon all the other books of scripture? *Risum teneatis amici!* Moses ordered the Jews religiously to observe the law, the rites and ceremonies, which he had taught them, so far was he from prohibiting oral traditions that he expressly ordered it in the same chapter, verse 9th: "Thou shalt teach thy children, and thy children's children." Children are not taught by mutes, nor by pointing to the scriptures, the only instruction which our reformed ministers are allowed to give by their fundamental principle.

St. John forbid the interpolation of his book. What then? He did not forbid other books to be written, nor did he forbid the pastors of the church to teach the respective portions of the flock, which is not done by signs.

St. Paul severely censures all innovators; he had taught the Galatians, that the ceremonial law did not oblige Christians; some reformers of that day taught the contrary; hence the apostle says, *ibid.* 6, 7: "I wonder that you have been transferred so soon from him, who called you in the grace of Christ, to another gospel, which is not another, but there are some who trouble

you, desiring to pervert the gospel of Christ. The gospel the apostle had taught them not by letters, for he had not written before to them, but ~~as~~ in his public lectures, he strictly forbids any inconsistency with it. There are no latent errors in truth, any doctrine contrary to that which the apostle taught must be false.

Other passages are cited as little to the purpose. St. Paul says (ad Tim. iii.) every writing, divinely inspired, is useful. True, But St. Paul does not say that every writing, divinely inspired, is a sufficient rule of faith; he could not say it, either with truth, or propriety of the scriptures, which Timothy knew from his childhood: these were the writings of Moses and the Prophets, not a line of the new testament was written. Brethren, and some modern reformers, weigh every word of this passage of the Apostle, and by striking new ideas to the terms which compose it, they find, or fancy they find, in it, an express declaration of the sufficiency of scripture, however, St. Paul himself, in whose writings there are no inconsistencies, not only thought, but taught expressly, that the scriptures were not sufficient, when he said, ad to the Thess. ii, 15: "Wherefore, brethren, stand, and hold fast (*krastete*) the traditions which you have been taught, whether by Word, or by our *Epistle*." In the passage cited, the Apostle says to Timothy: "From a child thou hast known the scriptures every writing, divinely inspired, is useful for doctrine, for reproof, for correction, for instruction in righteousness: these are the ends for which all the scriptures were written; the Apostle says, and truly, that the scriptures are useful; but he neither says, nor insinuates, that they are a sole and sufficient rule of faith. Useful and sufficient are not synonymous—meat is useful, and indispensably necessary; but air and water are not less so. It is useless to insist on a truth, which even stupidity cannot misconceive. The apostle adds: "That the man of God may be perfect, thoroughly furnished unto all good works." Who ever doubted that the scriptures

were useful for the perfection of the just man, for his advancement in piety and good works: Is not that the immediate end not only of the scriptures, but of the institution of the sacraments? Of the public ministry? Does not St. Paul say: that pastors and teachers are given by Christ to his church for the perfection of the Saints (Eph. iv)? Both are therefore necessary, or to speak correctly, the scriptures are useful, and the public ministry indispensably necessary: for, without the scriptures, the faithful have been sanctified before the scriptures were written, but not without the ministry of the pastors and teachers: the angel did not refer Cornelius, the Centurion, to the scriptures, that he might find sanctification or perfection in them, but ordered him to send for St. Peter, and learn the truths and maxims of religion from him: "he will tell you," said the angel, "what is necessary for you to do."—Acts x. 6. If the scriptures were alone sufficient to perfect, and furnish him to all good works, why not tell him so? Why direct him to learn his duty, not from the scriptures, but from Peter, the chief pastor of the church? It seems the angel was ignorant of this new doctrine: he thought as plain men do now-a-days, that it was the duty of the pastor to direct the sheep in the choice of pasture, and not permit them to range at large amongst poisonous herbs, exposed to ravening wolves or wily foxes.

St. Paul was so far from teaching the sufficiency of scriptures as a rule of faith in the passage adduced, that the contrary doctrine is manifestly inferred from it; he says: the scriptures are useful, that the man of God may be perfect: the man of whom he speaks, therefore, must have been pre-instructed in the faith, otherwise he would not have been a man of God. The truth is, the apostle's instruction was addressed to Timothy himself, and in his person to other prelates. Timothy he calls a *Man of God*, and in the passage under consideration, says that the scriptures are capable of making *him* wise to salvation: "*So Joseph*," Timothy had been pre-instructed.

ed by the apostle himself: thus we read in the beginning of the preceding chapter: "thou, my son, be strengthened in the grace, which is in Jesus Christ, and what thou hast heard from us amongst many witnesses, that commend to faithful men, who will be capable of teaching others." And in the first chapter, 13: "have the form (*υποταγή*) of sound words, which you heard from me." He does not say: which you have read in the scriptures; the inspired writings are undoubtedly useful to such a man as Timothy, pre-instructed in the faith, by the pastors and teachers of the church, receiving from them the scriptures, with the intended sense of the inspired writings; but that the scriptures alone, without any recourse to the pastors of the church, were sufficient to instruct a man in faith and morality. St. Paul never said; he himself, though taught by that famous Doctor Gamaliel, had found not life, but death in the sacred writings, nor was he referred to them by Christ at his conversion, but to the church at Damascus: "Go into the city, and you will be told what you are to do"—Acts ix. 16.

Christ reproached the Pharisees with having corrupted one of God's precepts by their tradition—Matt. xv.—Mark vi, hence it is inferred that all traditions are forbidden. The inference argues the stupidity or the obstinacy of the sectary, who grasps at shadows to feed his fancy. Christ did not prohibit these traditions, which St. Paul ordered the Thessalonians to hold fast: nor did he speak of the traditions of Moses or the prophets at all; but he censured the false interpretation of some Scribes and Pharisees, hypocrites, who, like all pretended reformers, undertook, on their own private authority, to explain the law in that sense, which was most favorable to their interest and passions; this he calls *their traditions, the doctrine of men*: "For God said," says the Saviour, "honor thy father and thy mother . . . but you say: whosoever shall say to his father or mother, the gift whatsoever, which is from me, will

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profit thee." These gifts were made to the Pharisees for the use of their synagogues, and appropriated to their private emolument, whilst the children were taught to neglect their parents, under pretence of honoring God. This corruption of the law Christ justly, and severely, censures in the Pharisees, but when he spoke of the true pastors of the Jewish church, whose province it was to expound the law, and attest the truth of tradition, he strictly enjoined obedience and submission to their decisions and orders: "They sit," said he, "in Moses's chair, whatsoever they say to you observe, and do it"—Matt. xxiii, 2. By these words the Saviour authorises the infallibility of decision in the Jewish church, which pretended reformers deny to the Christian church, though St. Paul expressly says "that we have better promises"—Heb. viii, 6. Nor does Christ ascribe this authority to the personal qualities of the Jewish pastors, who were remarkably corrupt in their morals, but to the chair of Moses on which they sat, that is, to the public ministry, which by God's appointment they exercised; the Jews had no infallible means of distinguishing the canonical books from spurious works, but the tradition of the priests and pastors of the church, who attested that such and such books were transmitted to them by their predecessors as divinely inspired; nor could the Jews learn the intended sense of the scriptures, but from the same source. So true it is that in the old law, as well as in the new, the church was the pillar and ground of truth.

Passages in the works of early writers seeming to indicate the sufficiency of scripture as a sole rule of faith, have been minutely discussed, all difficulties satisfactorily solved, and the artifices of reformers in garbling, interpolating, supposing, and distorting passages from the sense intended by the authors, manifestly detected by Bellarmin—I. lib. 4, de Ver. Dei, non Scrip.—to him the curious reader is referred.

Modern controvertists finding it impossible to make

the teachers of Catholic doctrine speak a language, which they had not learned; have with a fallacious and dishonest sophistry, and disarmed them, an earnest and incorrigible papist. The course of this work false Aristotelian appeals were against useful impostors, who intentionally misled the writer would not be understood to implicate the uninformed multitude, who are the dupes of error, and the victims of their own folly; much less their descendants, who adopt, without discussion, the opinions of their ancestors. It has been shown with demonstrative evidence, that the fundamental principle of the pretended reformation is false and ruinous; that the superstructure is not more solid is an intuitive truth. Its tendency to subvert the Christian religion, by substituting the wild speculations of an enthusiast, to established doctrine, we know from reason and experience.

Michael Servetus, a great proficient in Luther's school, disregarding ecclesiastical authority, and even the authority of his master, adhering strictly to principle, and taking the private spirit for his sole director, made wonderful discoveries in the unexplored regions of religion; he discovered that the mystery of the Trinity was a palpable absurdity; that the flesh of Christ was a portion of the divine substance, which other men, with some apparatus of reason, had thought indivisible and incorruptible. Calvin, jealous of his success, rewarded his discoverer with a faggot, though he had literally saved him to practice the lessons which Calvin taught. It is not easy to conceive what principle of justice the Magistrates of Geneva, who admit no infallible judge of scripture, condemned the enthusiast Servetus to the flames, for refusing to adopt the fallible and uncertain opinions of Calvin, an enthusiast like himself.

Valentinus Gentilis added to the discoveries of Servetus, in some remote corner of imaginary space he found three Gods, a Father, who had communicated a sort of

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Master desiring to a Son, and a Holy Ghost. Thinking
 it unsafe to publish his discoveries in Italy, he withdrew
 to Geneva, the common receptacle of such enterprising
 adventurers. His discoveries were not less offensive to
 Calvin than these of his predecessor, Servetus. Calvin
 wrote a refutation; but knowing, from personal experi-
 ence, that all reasoning is lost on reformers, he had re-
 course to the Magistrates for that formidable resolu-
 tion of all errors, the faggot. Valentine, by a timely de-
 tention, escaped the fire, and fled, was arrested by
 the Zuinglians in Berne, eluded the vigilance of the
 jailer, and joined his associates, George Blandreau, and
 John Paul Alciat, in Poland, from whence they were
 banished by a royal mandate, he returned to Berne, and
 there lost his head. Calvin, Bern, Melancthon, Bullinger, and
 others, were too in complaint, and directed
 against Servetus and Gentilis. The impressions of a
 study in early youth were not yet entirely effaced, but
 so strangely clouded, that we find the most agreeable
 principles of Servetus, and Valentine, interspersed in
 the works of their adversaries: though Calvin pro-
 nounces to acknowledge the divinity of Christ, yet in his
 refutation of Gentilis, he admits that the Father may be
 called God by excellence, or, in his terms it, *Deus ap-
 paret*. If so, the Son is inferior to the Father, and there-
 fore is not God; a more anti-christian principle was
 never advanced by Gentilis, whom Calvin pretends to
 refute. In the same work he says, that the Father be-
 got the Son, because it was his will—*quia voluit*. Hence
 it follows that the Son is dependent for his existence on
 the will of the Father, that he has not the same will with
 the Father, that he is not co-equal or co-eternal with
 the Father, a principle as impious as the former.

Bullinger, in his book on the authority of the church and of scripture, says: "that in the divinity there are persons different in degree, in power, in spirit, in holiness."

Principles equally subversive of christianity are disseminated by all reformers : Luther, in his book against James Laromus, says : " my soul hates the word *consubstantial*. So did the Arians hate it most cordially. His antipathy against the term *Trinity*, was not less violent ; hence he suppressed, in the prayers of his German disciples, that formula, *Holy Trinity, one God, have mercy on us* : the facility with which an infatuated people swallowed all the absurdities, which fell from his pen, flattered his vanity ; he added paradox to paradox, until invention was exhausted, hence we find him attempting to justify contradictory errors in the same breath : in his book on Councils he says : " a little while ago I had to do with Nestorians, who most obstinately disputed against me that the divinity of Christ could not suffer." To pretend that the divinity is subject to sufferings is worse than eutychianism. To this impiety he adds a greater : " it must be said that this Man Christ, this flesh and blood, created the heavens and the earth." The flesh and blood of Christ was not in being when the world was created. In the same work he pretends to excuse both Nestorius and Eutychenes, and bitterly inveighs against the Catholic prelates, who condemned their errors. Luther had a fellow feeling : he knew that it was the fate of all pretended reformers to be condemned by the church according to that authentic promise in the liv. 17. of Isaiah : " every tongue, which shall rise in judgment with thee, thou shalt declare impious (*ibarbibi*.) This is the inheritance of the servants of Jehovah, and their justice from me, saith the Lord."

Philip Melancthon adds to the reveries of his master, whose paradoxical opinions he adopted, as if dictated by the spirit of truth, though he secretly complained to his friends of Luther's over-bearing temper, and censured his marriage with Miss Dore : in his book of common places (fol. 5) Melancthon says : " there must be something of the divine nature in the Son." And fol. 11 : " it is necessary that in Christ there be some divine na-

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ture." Fol. 29. speaking of the Holy Ghost, he says :
" God attests by Joel, that it is not a created motion,
which is sent, but something of the essence of God :"
it is necessary that the person should be distinct, which
is something of God, and is not the Father.

Melanchthon thought that there were many divine na-
tures, and therefore a multiplicity of Gods with Hesiod,
or he thought that the divine nature was composed of
a multiplicity of parts, and consequently corruptible with
Spinoza. This arch reformer describes a God, such as an
Atheist would, with great propriety, reject.

That there is a God, if it be not an innate or intuitive
truth, as some philosophers say, is without difficulty
deducible from his works ; that there is but one God
is equally manifest. Hence St. Paul says, not only of
the Atheist, who denies the existence of a God, but of
the Heathen, who believes a plurality of Gods, that he
is inexcusable.

That there is but one God is invariably the language of
all the inspired writers : Moses says (Deut. iv. 36) : " Je-
hovah he is God, and there is none but he alone."
(*ve ein hloed milehado*)—*ibid.* 39. " Know this day, and
think in your heart, that Jehovah he is God in the
Heavens above, and on the earth beneath, and there is
none besides"—(*ein hloed*) : and xxxiii. 9. " See now
that I, I, am he, (*ani ani hou*) and there is no God
with me." (*ve ein elohim imadi.*)

ist. Sam. ii. 2 : " There is none holy as Jehovah,
for there is none but thou." (*chi ein bibebe.*)

ist. Kin. viii. 23 : " Jehovah God of Israel, there is
no God as thou in the Heavens above nor on the earth
beneath." (*ein chamake Elohim.*)

Ps. xviii. 32. *Heb.* " For who is God besides Jeho-
vah, or who is a rock besides our God ?" (*chi mi elohab
malebadei Jehovah ou mi fleur zaulothi elohem.*)

Ps. lxxxiii. 19. *Heb.* " And let them know that thou
art. Thy name Jehovah, thou alone are most high over
the whole earth." (*lahadeka bbelian al col haaret.*)

Ecc. xxi. 12. Have mercy on us Oh God of all beings impress thy fear on nations who have not sought thee; that they may know there is no God but thou.

Isa. xlii. 10. For I am he, (an' he) before me there was no God formed, nor after me will there be; I, I, am Jehovah, besides me there is no Saviour. (Anochi, Anochi, Jehovah ve an' mitakali Moshiah) xlii. 6: I am Jehovah, and there is none beside me. I am God, there is no other.

I made the earth, and man on the earth I created; my hands extended the heavens, and all its host I commanded. (Anochi ashi erets ve Adam aliba Barahti Ani; Judai naven Shammim ve cal ishaam ifvetbi)

This is the language of all the prophets; that of the Apostles perfectly coincides: Matt. iv. 10, "The Lord thy God thou shalt adore, and him alone shalt thou serve," (Kai aut' mon' latreuseis) Mark xii. 29, "The Lord our God is one God;" (kuris eis esi.)

John xvii. 3: "that they may know thee, the only true God;" (monon aletheinon theon) that is, that they may know that thou dost possess the true divine nature, which is only one, and besides which there is no other.

1st. Cor. viii. 5: "Though there be many, which are called Gods, either in the Heavens, or on the earth, but for us there is but one God." (hu' ihus) vnum tot

Gal. iii. 20: "The Mediator is not of one, but God is one." (o theos eis esin)

Eph. iv. 6: "One God and Father of all."

1st. Tim. ii. 5: "One God, and one Mediator of God and man, the Man Christ Jesus, and vi. 15:

"The one powerful, (monos dunastes) the King of Kings and Lord of Lords."

From all the scriptures we learn, what reason independently on revelation teaches, that God is one in number, not in species. Individuals, however numerous, may compose one species, as all men, being equally men, compose one human species; but it cannot be

that he is the only man, that besides him there is no other; if there were many Gods, each possessing a divine nature, separate, and distinct, they might constitute a divine species; but it would not be true to say of any individual, that he only was God, and no other like him. That Christians believe in one God, almighty and eternal, the creator of all things visible and invisible, is an incontrovertible truth; that they believe in a trinity of persons is equally true; whilst they profess their faith in a trinity of persons, they believe a perfect unity of essence, or divine nature, one and the same, indistinct, and indivisible, in each of the divine persons.

This is that catholic faith which was taught by the Apostles, professed by their disciples, transmitted to us by their successors, sealed by the blood of the martyrs, confirmed by miracles, which yet subsist, and are visible in their effect, the destruction of idolatry, and the world's conversion.

In the Athanasian Creed, an authentic profession of christian faith, we read: the Father, God; the Son, God; the Holy Ghost, God;—yet there are not three Gods, but one God.

This creed, though sanctioned by the Christian world for many centuries, has been rejected by many reformed conventicles. It was injudiciously retained by others. They who reject it, either do not invoke Jesus Christ, and consequently are not christians; or they invoke him, in whom they do not believe, and are professed idolaters; they who retain it, pronounce their own condemnation.

Justin, in his book of the Monarchy of God, shews, from the Heathen Rites, the unity of God. Athenagorus, in his Apology for Christ, says: "reason and our profession, celebrate one God." Nazianzen, in his oration to Evagrius, says: "the nature of the Supreme Deity is individual."

Austin, in his first book against Maximinian, says: "The Father, the Son, and the Holy Ghost, are one, on account of the same individual nature." And, in his second Book (cap. 7) he says: "hold, with the catholic faith, that the Father is not he, who is the Son, nor the Son he, who is the Father, but that the Father is God, and the Son is God, yet both together are not two Gods, but one God." In the same book he says, that the Arians did not dare to say there were two Gods, though they believed it. "though," says he, "you do not deny that two Gods are worshipped by you, yet you dare not acknowledge it; you know that christian ears could not bear it."

This is the language of all the Fathers; they believe and profess one God in three persons; and this they call an inexplicable, and incomprehensible mystery.

Maximian, in his oration to Heron: "Now let this subject to teach a trinity in unity, and unity in trinity, of which the division, as the conjunction is clearly admirable." And in his seventh Book of the Trinity (cap. ult.) after shewing that the three persons are but one essence, and extending all similitudes: "if it be not comprehended by the understanding, let it be held by faith."

Austin, in his first book against Maximinian, says: "The high ineffable conjunction of the Trinity, shews one God, one Lord."

Of the three Divine Persons, that the first, or Father, is God; is denied by none but atheists, on whom all reasoning is lost; that the second person, or Son, is God, one in essence with the Father, we know from all the sources of religion. As this is not only an essential article of catholic faith, but the very foundation of christianity, the Demon, by himself and his emissaries, has had recourse to every art and artifice, which imagination suggests, to prevent its establishment in the world, in vain: for the coincidence of the New and Old Testament, excludes even the possibility of a doubt. There are passages in the Old Testament, which must be understood of the only true

God adored by the Israelites, these passages are, in the New Testament, applied to Jesus Christ. he therefore is the same God, one in essence with the Father, whom the Jews adored. "God is known in Judaea, and his name is great in Israel"—Ps. lxxvi.

Exodus xx. 1—"I, Jehovah, thy God, who brought thee out of the land of Egypt."

Deut. xxxii. 12—"Jehovah alone conducted him, and with him there was no strange God"—*et deus illi non erat.*

St. Jude, in his Epistle, says expressly that it was Jesus who saved Israel from Egypt—4, 5: "For there have crept in some men, who are of old pre-written to this judgment, impious, who have turned the grace of our God into lasciviousness, and, denying Jesus Christ, the only powerful God and our Lord, (*hoi tou mathos defesmen theon kai kurion emon Jesou Christou arnoumenoi.*) I will therefore, remind you, who have already known this, that Jesus, having saved the people from Egypt, and again destroyed the incredulous, reserved in everlasting chains, under darkness, to the judgment of the great day, the angels, who kept not their principality, but deserted their own habitation."

Numbers xxi. 4: "the people spoke against God and Moses God (Jehovah) sent fiery serpents amongst them." We know from St. Paul, that it was Christ who sent these serpents: he says (1st Cor. x. 9): "let us not tempt Christ, as some of them tempted, and perished by the serpents."

Ps. lxxviii. 19, the inspired writer says of the God of Israel: "thou hast ascended on high, thou hast taken captivity captive, thou hast taken gifts in men."

St. Paul ascribes this passage entire to Jesus Christ (Eph. iv. 7): "to each of us is given grace according to the measure of the gift of Christ: wherefore, he says, having ascended on high he took captivity captive, and gave gifts to men."

In the first chapter of his epistle to the Hebrews, St.

Paul shews from the xiv and cii Psalms, that the angels are but the ministers of Christ. These Psalms are so manifestly applicable to the true and only God of Israel, that stupid ignorance only can mistake it, or perverse obstinacy dispute it: in the first of these Psalms, as cited by the apostle, we read: "let all the angels of God adore him." In the present Hebrew text the term *angels* is not found. It was in the Septuagint, is in the Latin Vulgate: a strong presumption against the integrity of the Hebrew. In the second or cii: "thou didst found the earth, and the heavens are the work of thy hands." These words were addressed, if we believe St. Paul, by God, the Father, to his only begotten Son. "To which of the angels," says the apostle, "has he at any time said: thou art my Son of the angels he says: but of the Son: thy throne, O God, for ever and ever and thou in the beginning, Lord, didst found the earth, and the heavens are the work of thy hands."

Isaias vi: "I saw the Lord seated on a high and elevated throne, his train filled the temple, over it stood seraphs, each had six wings, with two, they covered his face, with two, they covered his feet, and with two they flew: the one cried to the other: holy, holy, holy, the Lord God of Hosts." (*Kodesh, kodesh, kodesh Jehovah isibgoth.*) The majesty of the God of Israel is here graphically described by the prophet, the jubilation of the angels, their reverential awe in his divine presence, and extreme readiness to obey his commands. The prophet continues: "and he said go and speak to this people, hearing shall you hear, and not understand, and seeing shall you see, and not perceive. Incrassate the heart (*basbennan leb*) of this people, and aggravate their ears, and shut their eyes, lest they see with their eyes, and hear with their ears, and return, and I heal them."

St. John, in the xii chapter of his gospel, says, that it was the glory of Jesus Christ, that the prophet saw and described: "All these signs," says the Evange-

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18. If he wrought in their presence, yet they did not be-
 lieve in him, that the word of Isaiah the prophet might
 be fulfilled. *John vi. 37* "And if they see with their eyes, and
 understand with their hearts, and return, and I baptize them."
 These things Isaiah said when he saw his glory and spoke
 of him. *John vii. 37* "The Jews say, because he said this, we
 know that he is a Samaritan, and a sorcerer." *Matthew xiii. 13*
 "Christ said, speaking of the Jews, who were
 witnesses of the miracles which he wrought, per-
 ceiving in their incredulity, that the prophecy of Isaiah is ful-
 filled in them, which says: *hearing you shall hear, and not*
understand, and seeing you shall see, and not perceive, for
 continued the Saviour, *the heart of this people is in-*
crassated, and with their ears they hear heavily, and their
eyes they have shut, lest they see with their eyes, and
hear with their ears, and understand with their heart,
and return; and I hear them." The Saviour repeats the
 very words which the prophet Isaiah had heard spoken by
 the God of Israel *John vii. 37* therefore, that same God,
 who, if the Jews, on seeing his miracles, and hearing his
 doctrine, had been converted, would have healed them
 from their spiritual diseases. So true it is, as St. John
 says, that he is the God, whose glory Isaiah saw, and of
 whom he spoke in the whole of that vision.
Isaiah viii. 14 "The Lord of Hosts sanctify him,
 (the *Jehovah* *isbaath* *ibakadesbou*) let him be your fear
 and your dread; and he will be to you for a sanctifica-
 tion, but for a stumbling stone, and a rock of scandal to
 the two houses of Israel; for a snare and ruin to the in-
 habitants of Jerusalem, and many will stumble, and fall,
 and be broken to pieces." It is universally admitted that
 the prophet here spoke of the only one true God of
 Israel, whom he describes as the author of sanctification
 to his disciples, and the source of ruin, and perdition,
 to the incredulous Jews. This is literally true of Jesus
 Christ: of him the venerable Simeon said (*Luke ii. 34*):
 "behold he is placed for the ruin and resurrection of
 many in Israel." And of him St. Paul says (*12. 3*):
 "he is the stone which the builders have rejected, which
 is the head of the corner."

Rom.) : " what then shall we say ? that the nations, which did not seek justice, have attained to justice (*katelabē dikaiasunēn*) that justice which is from faith ; but Israel, seeking the law of justice, did not arrive at the law of justice." Why so ? Because (*they sought it*) not from faith, but as from the works of the law : they stumbled at the stumbling stone, as it is written " behold I place in Sion a stumbling stone, and a rock of scandal ; whoever believes in him, will not be confounded ; " the apostle cites part of this passage from the viii, and part from the xxviii of Isaiah, in order to shew that Christ was that rock of scandal to the incredulous Jews, in which the prophet Isaiah calls the Lord of Hosts (*Yehowah tsibaoth*).

St. Peter teaches the same doctrine, nearly in the same terms : " to you, who believe, honor ; but to the incredulous, the stone, which the builders rejected, is become the head of the corner, and a stumbling stone, and a rock of scandal to those, who stumble at the word : " the apostle thus applies the whole of that prophecy to Jesus Christ : to some a source of sanctification, to others a rock of scandal.

Isaiah xi, 3 : " the voice of one crying in the wilderness, prepare the way of the Lord, make a path strait in the solitude for our God (*lōl' tōrē Bā midbar phanou derik Yehowah gasheron bē haarabab mesilah lē elohinou.*) That John was this man crying in the wilderness, and preparing the way for Jesus Christ, he himself and the four evangelists attest. Matt. iii. Mark i. Luke i. John i : " I," said the Baptist, (John i, 23) " am the voice of one in the wilderness, make the path of the Lord strait," as the prophet Isaiah said : of him the evangelist had said, he was not the light, but he came to give testimony of the light. Against the joint authority of the baptist and the four evangelists, there is but one resource for infidelity, that is, to call them all impostors. No comment can increase the force of their testimony ; if they, and the prophet Isaiah, told truth, Christ is unquestiona-

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bly that one only true God, whom the Jews called Jehovah, a name, which was never given by the prophets, but to the creator of the universe.

Isaias xiv, 23 : " For I am God, and there is none besides ; by myself I have sworn the word of justice shall go out of my mouth, and shall not return : for to me every knee shall bend," (*ani el ve ein bhod bi nishbabbat bi jatsa mi phi tselakah debar ve lo jashoab chi li thiekrab gol Berek.*)

St. Paul to the Romans, xiv, 10 : " We shall all stand before the tribunal of Christ : for it is written, as I live saith the Lord, to me every knee shall bend." Either, therefore, the apostle mistook it, or Jesus Christ is that one only God, besides whom there is no other, and to whom every knee shall bend, at whose tribunal we must stand and account for our actions.

Isaias xli : " I Jehovah am the first, and with the last I am he".—(*Ani Jehovah rishon, ve eth Acharonim, Ani bou.*) This is frequently repeated, and exclusively applicable to the true God, of no other can it be said with truth or propriety : for God is the principle, and source of being. Jesus Christ says of himself : " I am the first, and the last, the living one, *ô zôn*, (*that is he who has life in himself*) and I was dead." So true it is, as St. Paul says, Phi. ii, 6, that : " being in the form of God," (*en morphê theou ûparchôn*) that is, possessed of the divine nature, " he did not think it rapine to be equal to God."

Malachy iii : " Behold I send my angel, and he shall prepare the way before me," (*binuni sholeach Malachi ou phinah derek lephanai*) Christ informs us, Matt. xi, 10, that this angel was John Baptist, of whom Zacharias had said : " Thou shalt go before the face of the Lord, to prepare his way"—Luke i. The force of this last passage is not to be eluded : it is manifest from the text that it is the God of Israel, who says and will send my angel, or messenger, to prepare the way before him, and

it is not less visible, that this messenger was John, who came to prepare the way for Jesus Christ.

Imagination is racked in vain, to invalidate this coincidence of the New and Old Testament. The reasons which are offered by the disciples of Servetus and Gentilis refuse themselves; whatever, say they, is said of God, may be said of Jesus Christ, because God communicated to him the divinity; but if Jesus Christ be possessed of the divinity in time, he must from eternity, otherwise he would have been of the number of these Gods, whom Moses calls new corners. xxxii, 17: They sacrificed to demons, not to God, to Gods whom they knew not, they are new, they come from near, your fathers did not serve them."

If every knee must bend to him, and all the angels adore him, he must be God of all necessity, and the only true God, for there is but the true God to whom every knee must bend; for he cannot bend his knee to another; and he, who is not true God, must bend the knee to him.

Many passages in the Old Testament shew that the Messiah, promised to the Jews, was the true God of Israel, whom they adored: the second psalm is understood of the Messiah, and is not applicable to any other: in it the Lord, Jehovah, is introduced, speaking to a distinct person: thou art my Son, this day I have begotten thee and now let Kings understand, and the Judges of the earth be instructed: Serve the Lord with fear, and exult with trembling, embrace the Son lest his wrath be kindled, and you perish from the way; if his wrath be kindled as a little, blessed are they, who trust in him (*asorai col chofai bo*); from him therefore the kings of the earth are to receive instruction; they, who refuse to obey him, will perish in his wrath, and all they, who place their confidence in him, are blessed. We know from revelation, and from reason independently on revelation, that God alone has the power of life and death: (Sam. ii, 6) Jehovah kills and he gives life (Je-

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There are passages more explicit if possible in Hais: thus xlviii, 12: "hearken to me Jacob, and Israel, whom I have called, I, he, I, the first, and also I the last, my hand founded the earth, and my right hand measured the heavens draw near to me, hear this, from the commencement I did not speak in secret, from the time of being, I am there, and now the Lord Jehovah has sent me, and his spirit," (mebeth bafetab yham Anve battab adonai Jehovah shoelachoni ve Reuch). It is Jehovah that speaks, says, that his hand formed the heavens, and the earth; that when they received a Being he was there, and then adds, Jehovah has sent me, and his spirit, here we have three persons manifestly distinct. It was not Jehovah the Father, or first person, who was sent, and Christ attests that he was sent by the Father, (John viii) and by the Holy Ghost, (Luke ix).

Robert Etienne, an eminent printer, who published Vatable's notes on the scripture, interspersed with Calvin's falsifications, explains that of the text: "and now the Lord hath sent me;" of the prophet himself, the explanation is in direct opposition to the text, and argues the insurmountable obstinacy of the author: it is visibly the same person who says, I was there from the time of being (mebeth bafetab), that is, from the time of the creation, who continues to say: "and now (ve battab) the Lord hath sent me." The prophet Hais was not present, at the creation, and it involves a contradiction to say that any being was present at the creation but God himself. Why so? Because such a being present at the creation, would have an existence before it was created, as it could not be present there if it did not exist.

Isaiah xxxv. 3. In this chapter the prophet speaks so pointedly of the Messiah, that ignorance itself can hardly mistake it: "he strengthened, fear not, behold your God will bring vengeance a retribution, God himself will come and save you; then the eyes of the blind will be opened, and the ears of the deaf will be opened, then the lame will bound like the deer, and the tongue of the mute shall be loosed." In allusion to this prediction Christ said to John's messengers (Matt. xi): "Go tell John what you have seen and heard: the blind see, the deaf hear, and the lame walk." Since Isaiah's days no such miracles were wrought in Judea. Hence, Christ said (John xv): "if I had not done works, which no other had done, they would not have sinned." He was therefore that God, who was to come, and save his people; and by these miracles they ought to have known him. In the lii. chapter the prophet is not less explicit: "thus saith Jehovah: my name is incessantly blasphemed on the earth, therefore my people shall know my name on that day, because I myself, who have spoken, behold me here (*chi Ani bou medabar binneni.*)"

The prophet seeing, in spirit, the Saviour on the mountains of Judea, exclaims: "how beautiful on the mountains the feet of him, who preaches peace, who announces good tidings eye to eye they will see the Lord has comforted his people, he has redeemed Jerusalem, he has prepared his holy arm in the eyes of all nations, all nations shall see the salvation of our God The Lord will go before you, and the God of Israel will collect you." When was God seen eye to eye by the Jews? When was he, who spoke by the prophets, visibly present before Jesus Christ appeared amongst them? Hence St. Paul to the Hebrews, i, says: "God, who spoke to our fathers, on many occasions, and many ways, in time past, by the prophets, last of all, in those days has spoken to us in his Son, whom he has constituted heir of all things, by whom also he made the world."

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A passage in the xlv of Isaiah precludes every evasion :
 " Thus saith the Lord, the industry of Egypt, and the
 trade of Ethiopia and Sebaïm, men of might, (*anbei
 midab*) will pass over to thee, and will be thine, they
 will walk after thee in fetters, they will pass over and
 adore thee, they will make supplication to thee : in thee
 only is God, and there is no other God : (*ak Bak el ve
 ein hod ephes elohim*) truly thou art a hidden God, the
 God of Israel, the Saviour."

Though the prophet had spoken of Cyrus, in the
 preceding part of the chapter, these words cannot be ap-
 plied to him, but in a very remote sense, as he was a
 type of Christ. Of God the Father, it cannot be said
 with any propriety " God is in thee," but it is strictly
 true of Jesus Christ, of whom St. Paul says, 1 Cor. x.
 19 : " God was in Christ reconciling the world to him-
 self;" besides it is the Father who speaks to a distinct
 person and says : " truly thou art an hidden God,"
 which is literally true of Jesus Christ, whose divinity
 was veiled by his humanity. The prophet, to indicate
 the unerring efficacy of the grace of Jesus Christ, says of
 his disciples, " they will walk after thee in fetters."

Baruch iii, 35 : " This is our God and no other shall
 be esteemed as compared to him ; he found every way of
 instruction, and gave it to Jacob, afterwards he was seen
 on earth and conversed with men." The prophet
 speaks of an impending event, as if past, to indicate the
 unerring certainty of God's decrees. This passage can-
 not be understood but of Jesus Christ, whose divinity
 was seen on earth, as we see the soul of man, which,
 though invisible to the eye, is seen in its operations
 through the medium of the body.

Against this passage no exception is stated, but that the
 brook of Baruch is not found in the Hebrew ; it has been
 already shewn that many of the prophetic monuments
 were lost by the Jews, and that the exceptions against
 the prophecy of Baruch are of no force.

A passage, as strong as language can make it, is taken

from the prophecy of Zacharias, ii, 12 : " Thus saith the Lord of Hosts, after the glory he has sent me to the nations, who have despoiled you, for he, who touches you, touches the apple of my eye. Behold I raise my hand over them, and they shall be a prey to those, who seize them, and you shall know that the Lord of Hosts hath sent me. Sing praise, and rejoice. Oh daughter of Sion, for behold I come, and I will dwell in the midst of thee, saith the Lord (*Neum Jehovah*.) and many nations shall adhere to the Lord on that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me to thee." In this passage the same person calls himself Jehovah, the Lord of Hosts, and repeatedly says that Jehovah the Lord of Hosts, hath sent him. As there is but one Jehovah, Lord of Hosts, it is visible, that the person sending, and the person sent, though distinct persons, are one, and the same, Jehovah Lord of Hosts. Against this passage imagination suggests no exception, which does not refute itself.

From the iii. of the same book, it is equally manifest, that there are distinct persons in Jehovah : " and the Lord shewed me," says the prophet, " Jesus, the high priest, standing before the angel of the Lord, and Satan standing at his right hand, to give him opposition, and Jehovah said to Satan, let Jehovah repress thee, Jehovah repress thee, who chose Jerusalem ;" the Jehovah who spoke, and the Jehovah who repressed Satan, are unquestionably distinct persons.

From the xii^o of this prophecy an irresistible argument is taken : " I will pour out on the house of David, and on the inhabitants of Jerusalem, the spirit of grace, and of prayers (*Roudh shen ve thachanunim*), and they shall look upon me, whom they have pierced, (*As khinon elatib asher daeken*) and they shall lament for him as the lamentation of an only child, and the mourning for him as the mourning for a first born." This passage bears no reply : it is the Lord of Hosts, Jehovah, who

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speaks; it is he only who gives the spirit of grace and of supplication: (*eben ve ibahod jithen yehovah.*) Es. lxxxiv, 13: God gives grace and glory; of himself he says: "they will look on me, whom they have pierced," (*ve hibithu elai asher datharon.*) This prophecy is so strictly and exclusively applicable to Jesus Christ, the "Lord of glory,"—2. Cor. ii, 8, that it could not be verified but in him: for God in his own divine nature could not have been pierced or seen by the Jews: no one ever saw God—John i, 18: "No man sees me and lives,"—Ex. xxxiii, 20. St. John says expressly, that this prediction was fulfilled, when Christ's side was pierced by the spear—John xix, 37.

The New Testament, written expressly for the instruction and consolation of those, who profess their faith in Jesus Christ, who place their hopes and confidence in him, who know him to be their sovereign legislator, and the observance of his law indispensably necessary to their happiness here and hereafter, might pre-suppose the divinity of Christ, the very foundation of Christianity, known to his disciples, and pass it unnoticed: it is customary with all writers to speak but transiently on truths, which they suppose known to their readers, yet the inspired writers by a particular impulse of the Holy Ghost, have so expressly taught the divinity of Jesus Christ, and so repeatedly inculcated this truth, that it is matter of surprise to see men pretend to believe the scriptures true, and yet reject this, the most important truth which they contain.

St. Peter's confession of faith is a simple and unerring testimony of the divinity of Christ—Matt. xvi, 16: "Thou art Christ, Son of the living God." Peter by divine revelation knew him to be true Son of the true and only God. It is peculiar to living Beings to beget an offspring similar to themselves, and of the same nature: the son of a man, is a man; the son of an ape, is an ape, and so of all other living Beings, of course the Son of the

living God, is God similar to the Father, of the same nature with the Father, and as the divine nature is one and indivisible, it follows of all necessity that Christ is one in essence with the Father: hence he is called the only begotten Son—John iii. 16. (*son dion, son monogenes*); and the *own* Son of God—Rom. viii. 32. (*idion dion*;) and the true Son of God—John v. 26. (*siops alethinos*.) Language cannot more strongly express the divine filiation, or more accurately contra-distinguish Christ, the natural Son of God, from the elect, the adopted children of God.

It was so clearly understood by the Jews, that Christ taught his disciples to believe him the natural Son of God, that they made it one of their charges against him before Pilate: "We have," said they, "a law, and according to our law he ought to die, because he made himself Son of God."—John xix. 7. They did not charge him with making himself the adopted Son of God, this quality they all assumed: "We have one Father, God."—John viii.

He could not have been called the *own Son of God*, the *true Son of God*; the *only begotten Son of God*, merely because he was conceived in the womb of the Virgin, by the immediate operation of the Holy Ghost: for the angels, Adam and Eve, were formed immediately by the divine power, yet from them he is distinguished, as the true and only Son, from the adopted children.

An irrefutable testimony of the divinity of Christ is found in St. Luke i. 16; the angel says of the Baptist: "He will convert many of the Children of Israel to the Lord their God, and he will go before him, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people." The Baptist's mission, if we believe the angel, was to convert the Children of Israel to the Lord their God; to go before him with the zeal of Elias, and prepare his people. The Jews at that time did not adore false Gods, it was

of the same nature is one that Christ is called the Son of God, John v. 40. strongly expresses the distinction between the Father and the Son, that Christ is the natural Son of God, and the Father is against him as a law, and cause, he made them. They did not adopt the Son of God. We have one Son of God, the Virgin, by the Ghost; for the immediately by distinguished, as children. The nature of Christ is of the Baptist of Israel to the Son, in the spirit of the fathers to wisdom of the people." The was to convert God; to go before his people. The Father, it was

not necessary to convert them to the God of Israel, whom they knew, and adored, but to the God of Israel, whom they did not know. Hence we see John's ministry, and the whole of his zeal exerted in converting the Jews to Jesus Christ, and preparing them by the baptism of penance. "God," says St. Paul, Acts xiii, 23, "according to his promise, hath raised up to Israel a Saviour Jesus;" John preaching before his coming the baptism of repentance to all the people of Israel, and when John was fulfilling his course, I am not he, whom you think me to be, but behold one cometh after me, the shoes of whose feet I am not worthy to loose. The evangelist St. John, says of the Baptist (i.) : "He came in testimony, to give testimony of the light, that all might believe in him this was the testimony of John when the Jews sent the priests and levites from Jerusalem I baptize in water, in the midst of you stands, whom you do not know the latchet of whose shoe I am not worthy to loose on the morrow John saw Jesus coming to him and said : behold the Lamb of God, behold him, who taketh away the sin of the world : this is he, of whom I said, after me comes a man, who is preferred to me, because he was before me I saw and I attest that he is the Son of God, on the morrow again John stood, and two of his disciples, and seeing Jesus walking, he said : behold the Lamb of God, and the two disciples heard him speaking and they followed Jesus." Jesus was therefore that God of Israel, whom the Jews did not know, and to whom John converted many of the children of Israel ; and as there is but one God of Israel, Jesus is therefore, though distinct in person, one in essence, with the God of Israel. A testimony of equal force is found (John v, 18.) The Jews having charged Christ with violating the sabbath, because he had healed the sick on that day, he replied (19.) : "the Father effects until now, and I effect," as if he had said, though the Father had ceased on the seventh

city from the world, which he had created, his proudest continues to act in their preservation, and his omnipotence in their propagation, more particularly in the creation of souls, which is an immediate effect of unlimited power; this power Christ ascribed to himself, saying, *I and I effect* (*Kago ergazomai*) hereupon, *thence* the evangelist, *th* the Jews sought the more to kill him, not only because he broke the sabbath, but also declared God to be his *own father* (*Kai pater idion egei* *Iohaberon*) making himself equal to God (*ison deou in pain* *ald theng*). By word and work he showed the Jews that he was God equal to the Father; they neither did nor could misconceive him; and if they had, the evangelist would have informed his readers, lest they also should be deceived, as he did when the Jews mistook the temple of Christ's body, of which he spoke (*Johu. iii*) for the temple of Jerusalem, *thence* *ad* *Christum* *on* *flond* *de* *John x*. Christ declares in the most precise and explicit manner his equality with the Father; after saying that he would give his sheep everlasting life, he adds, *and* *th* no person shall wrest them out of my hand. In confirmation of this assertion he says, *th* that which the Father gave me is greater than all, and no person can wrest out of the hand of my Father, I and the Father are one. As if he had said, I and the Father have one and the same hand, one and the same power; consequently one and the same essence, or nature, in the Deity the essence and power are not distinguished. When the Jews took up stones to put him to death for blasphemy, "because," said they, "you, being a man, make yourself God?" His reply, *th* *th* from concerning any misconception, which might, and would have been done, if there had been any mistake, only served to confirm their opinion, and enforce the truth on their consciences, *th* said 'he' *th* it is written, I have said, you are God's; if he called them God's, to whom the word of God was spoken, and the scripture cannot be made void; and you say of him whom the Father hath sanctified, and sent

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into the world: you blaspheme because I said I am the
 Son of God. ^{John 10} He thus explains in what sense he is one
 with the Father, that in one essence, ^{John 10} as the Son of
 the same nature with the Father, and then derives the
 truth of his possessing the divine power, by the most
 irresistible arguments, that in the manifestation of that
 power in its effects: "if," said he, "I do not the works
 of my Father, do not believe me; but if I do, though
 you will not believe me, believe the works, that you
 may know and believe that the Father is in me, and I
 in the Father." ^{John 10} He could not more clearly express his
 equality with the Father, for it is impossible that he
 should be in the Father, and the Father in him, if he
 and the Father had not one and the same essence. ^{John 10}
 An additional testimony of equal weight is found
 in John xvii. Christ having promised to send the Holy
 Ghost to instruct the apostles, adds (14) "He will
 glorify me, because he will receive of mine, and an-
 nounce to you all things whatsoever, which the Father
 hath, are mine; for this I said that he will receive of
 mine, and announce to you;" he had said, (13) the para-
 clete will not speak from himself, but whatsoever things
 he shall hear, he will speak, and he will announce the
 things, which are to come. All the divine attributes,
 possessed by the Father, are possessed in like manner by
 the Son; the prescience, which the Holy Ghost receives
 from the Father, he receives in like manner from the
 Son; and as the divine prescience is identified with the
 divine essence, it is therefore one and the same in the
 three divine persons, ^{John 10} "God himself," ^{John 10}
 St. Thomas's confession of faith, ^{John 10} John xx, 28, is of all
 testimonies the most simple and at the same time the most
 irresistible. Thomas having seen Christ's wounds after
 his resurrection, acknowledges him his Lord, and his
 God; ^{John 10} Thomas answered to him: my Lord, my God!
 as it is in the original ^{John 10} the Lord of me; the God
 of me: (^{John 10} *kyrie eleison, kyrie eleison*); unto Christ he spoke,
 (^{John 10} *kyrie eleison*); of Christ he spoke when he acknow-

judged his Lord his God. Thomas, a Jew, knew no God, but the God of Israel; and Christ, as if to preclude every evasion, admits his confession genuine: "Because you have seen me Thomas, you have believed." What did he believe? That Christ was *his Lord, his God*: these few words comprise the whole of his answer. It was not an exclamation: for an exclamation is not an answer; the Evangelist says that he answered Jesus: add to this that it is the article *God*, *the*, not the sign of exclamation *o*, which is prefixed.

The divinity of Christ, and his perfect equality with the Father, is repeatedly inculcated in the epistles of St. Paul. Rom. ix, 3, after enumerating many favors conferred on the Jews, he thus concludes: "Of whom are the fathers, and from whom is Christ according to the flesh, he being above all things God blessed for ages," (*et in ipso pascitur eternitas*.) In this one sentence the apostle teaches the whole mystery of the incarnation of Christ: his humanity, "from whom is Christ according to the flesh," his divinity, he being above all things God; the unity of his person; it is the same Christ, who is from the Jews, according to the flesh, and is God above all things, blessed for ever.

Brassius surmises that the term *God*, might have been superadded to the original text, because some of the Fathers explained it, without citing that term; but it is cited by the most ancient and accurate; and they, who did not cite it, might have been deceived by an interpolated copy; to expunge the term *God* would render the sentence imperfect, but would not diminish the force of the testimony: for if Christ be above all things blessed for ever, he must of all necessity be God.

In his epistle to the Gal. i, 12: "I make known to you," says the apostle, "the gospel, which was preached by me, that it is not according to man, nor did I learn it from man; but by the revelation of Jesus Christ." Jesus Christ, therefore, in the doctrine of the apostle, was something more than man: he had said I Paul an apos-

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is, not from men, nor by men, but by Jesus Christ, and God the Father. In this passage, St. Paul not only distinguishes Jesus Christ from men, but classes him with the eternal Father, in opposition to men. To class with the Almighty, any Being inferior to God, is manifest blasphemy.

In his epistle to the Philippians the apostle teaches the divinity of Christ, and his perfect equality with the Father, with the utmost precision: "Who," says he, *li* 6, "being in the form of God, did not think it rapine to be equal to God, but divested himself (*all honours &c.*) assuming the form of a servant, and in figure found as man. It was therefore, if we believe the apostle, the same Christ, who, being in the inherent form of God, (*morphe*) assumed the inherent form of a servant, (*morphe*), thus divesting himself of all that splendor and glory which surrounds the divinity, and became man, or, as the apostle expresses it, was found in the shape of man, or in shape and figure as man (*hōmati aērethōi as Anthrōpōi*). He was God as he was man; for the apostle expresses the divine nature, in which he was by the same term *morphe*, by which he designates the human nature, which he assumed. As man he was inferior to the Father; hence he is called in the xlii. of Isaiah, the servant of God: "behold my servant; I will lift him up (*hōi bādi atbemok Bo*). This is applied to Christ by St. Matthew (xii, 18) and Christ himself said (John xiv, 28): "I go to the Father, because the Father is greater than I." As God, he is equal to the Father, hence he is called Jehovah by the prophets already cited, and he himself said (John x, 30): "I and the Father are one" (38) the father is in me, and I in the Father."

St. John in his first epistle, professedly written in opposition to the errors of some false teachers, who denied the divinity of Christ, after having repeatedly affirmed, that Jesus is the Son of God, who is come in the flesh, adduces in confirmation of the truth, the testimony of the three divine persons; "There are three," says he,

v. 7. "who give testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three, which give testimony on earth, the Spirit, the Water, and the Blood, and these three are to one (*eis en eish.*)" As the Spirit, which Christ yielded up when he expired on the cross, and the Water, and Blood, which issued from his side when opened with the spear, by their concurring testimony attest the humanity of Christ; so the Father, the Word, and the Holy Ghost, both by word and works attest his divinity. This testimony was given, in a public and sensible manner, at the Baptism of Christ (Matthew iii, 17) when the voice of the Father was heard from the cloud saying: "this is my Son, hear him," and the Holy Ghost was seen visibly to rest on him.

St. Jerom observes that this testimony of St. John expressed the mystery of the Trinity, with such irresistible force and precision, that the Arians expunged it from many copies in their hands. They too were sagacious reformers; however, it is manifest from the context, that the testimony is genuine, for the apostle immediately adds: "If we receive the testimony of man, the testimony of God is greater, that is the testimony of God, which he testified of his Son," (*ôti autê estin marturia tou theou en memartureke peri tou utou autou.*) As this cannot be understood of the Spirit, the Water and the Blood, which only shew him to have been man, so it must be understood of the testimony of the Father, the Word, and the Holy Ghost, which demonstrate Christ to have been Son of God. And it is thus cited by the pontiff Hyginus, Ep. 1^o about the year 140, a century and half before Arius was born; and also by Cyprian in his book on the Unity of the Church, written before the Arian heresy commenced, and by many others.

In the same chapter St. John says, 20: "We know that the Son of God is come, and that he hath given us understanding to know the true God, and be in his true Son. This is the true God and life everlasting," (*ôti ois*

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There is but one true God, who giveth understanding (Ps. xxxii, 9): "I will give thee understanding, and instruct thee in the way, in which thou shalt walk (Ps. xvi, 7). I will bless the Lord, who gives me understanding (Ps. cix, 34; 2d to Tim. ii, 7): "The Lord will give you in all things understanding. Christ is therefore that one true God, true Son of the true God, who giveth understanding.

It is not possible to express the divinity of Christ with more strength, and perspicuity, in terms more sublime, or appropriate, than the evangelist St. John has done it in the first chapter of his gospel: in the beginning the Word was (*en arché en ó Logos*.) The Word was therefore in being before all Beings, which begin, because when they began the Word was in being, and consequently did not begin. The Evangelist thus expresses the eternity of Christ in the first sentence: in the next sentence he expresses his co-eternity with the Father, and also his consubstantiality: "And the Word was with God" — (*en ó Logos, en pros ton theon*). The Word could not be with God as an *Accident*: for in God there is no *Accident* — he must therefore, have been with God in *substance*: and as there is but one divine substance, the Word is, of all necessity, consubstantial with God, the Father. After expressing the eternity of the Word in the first sentence, its co-eternity and consubstantiality in the second, he expresses its divinity by the most appropriate term in the next sentence: "and the word was God," (*hó theos en ó Logos*;) the evangelist then expresses his omnipotence in its effects: "All things were made by him," (*panta di autou egeneto*;) and adds, in order to shew his independence: "and life was in him," (*en autoz hó zóo*.)

The offspring of the mind, which is called the word, (*logos*) not the sound, by which ideas are conveyed, but that production, which is inherent in the mind, is in itself similar to a generation: the mind contemplating the object, may be considered as the father, the ob-

ject in contemplation supplies the place of mother, the impression made by the object on the mind is the mother's part and the word produced is the offspring; in us it is merely a transient accident, in God a permanent substance: for in God there is nothing transient: he is immutable; in God there is no accident, which from its nature may, or may not exist in a subject of inherence: he is incorruptible; in a word, there is nothing in God which is not God, hence the evangelist says: "And the word was God," (*kai theos en o logos*;) but Jesus Christ is the word: for the evangelist adds: "and the word was made flesh," (*kai o logos sark egeneto*.) Jesus Christ is therefore God eternal, and consubstantial with the Father.

To preclude the possibility of evasion, the evangelist specifies these attributes, which, in the strictest sense, distinguish God from every Being, which is not God. That is his eternity, his independent existence, and his omnipotence. In the order of existent Beings, there is but God and his creatures. From his almighty power they have received existence, and by it they are continued in existence. There was a time when they did not exist, but Jesus Christ was always existent, or, as the evangelist says: "life was in him." By him all things were made; he did not make himself.

On the ambiguity of the Greek term *egeneto*, which signifies *to be* or *to be made*, as the subject matter determines the sense, an exception was stated by the disciples of Gentilis. The evangelist, said they, did not say that the word was made flesh; but, the word was flesh. This silly evasion only argues the ignorance of its authors: for St. John says: that all things were made by the word, and flesh is one of the things which have been made, and underneath he says: "he was in the world, and the world was made by him," (*di autou egeneto*.) If the world was made by him, he was therefore before the world was made, and he could not have been flesh, before flesh was made.

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St. Paul, to the Colossians, (i, 15, and seq.) specifies more minutely these things, which were made by Christ: "He," says the apostle, "is the image of the invisible God, the first-born of the whole creation." The Son is therefore *invisible* and infinite as the Father: a visible image of an invisible God is impossible, and a limited Being, cannot be an exact representation; or, to speak more correctly, can be no representation at all of infinity. The apostle continues to distinguish the Son from all created Beings, by calling him: first-born of the whole creation, that is born, not created before the creation. To express his idea with greater precision, he adds: "Because in him all things were created, these, which are in the heavens, and these, which are on the earth, these, which are visible, and these, which are invisible, whether thrones, or dominations, whether principalities or powers, all things have been created by him, and for him, and he is before all things, and all things in him do subsist." By his almighty power, if we believe St. Paul, the first orders of the angels do exist, and by him also their existence is continued. This must be understood of a primitive creation, not of any renovation: for the angels who persevered in original justice, were not made old by sin, they could not be renewed: they who never fell from their original state, could not be reinstated, by the grace of a Redeemer.

In his epistle to the Hebrews, (i, 2,) the apostle says of Christ: "By whom God made the ages, (*di'ou*) and thou in the beginning didst found the earth, and the heavens are the work of thy hands."

The writer does not pretend to impress conviction on all readers indiscriminately, though the authorities adduced preclude evasion, and there are others of equal force: it is a melancholy truth that there are some, whose stupidity is inaccessible to the evidence of demonstration, others, whose obstinacy is insurmountable; some, whom pride will not permit to recede from pre-

conceived opinions, and others, in whom prejudices, combined with interest, produce a secret aversion to truth; but the most insuperable bar is sensuality, and voluptuousness, the distinguishing characteristics of modern sceptics, and modern sectaries. Men of sense, accessible to truth, whose minds are not warped by prejudice, interest or passion, find irresistible evidence of the divinity of Christ, in the language of the inspired writers.

Jehovah is the appropriate and incommunicable name of God: by it he is distinguished from created Beings. Exod. xv: "Jehovah is his name," (*Jehovah Schemo*.) By it he distinguished himself, speaking to Moses: "You will say to them *ebejeh* sent me," that is the *self-existent, the source and fountain of existence*. From this term *ebejeh* is formed *jebejeh*, by the addition of the *j* as in proper names, to which the Jews have substituted *Jehovah*, of similar import.

By this incommunicable name of God, Christ is designated in many passages of scripture. Jeremy xviii, 5: "I will raise up to David a just branch and this is the name, which they shall call him, Jehovah our justice," (*ve zeb schemo ascher jikreô Jehovah isidkenou*.) The prophet manifestly speaks of Christ, whom he calls *Jehovah our justice*, because he is the source of our justice, by him we are justified, for us he satisfied the divine justice. Hence St. Paul calls him *our justice, sanctification and redemption*—1st. Cor. i, 30, because he redeemed, sanctified and justified us; and the prophet Isaiah had said—liii, 11: "In his knowledge my just servant will justify many, and their iniquities he will carry,"—(*Bedabetho jisfadi, isadik abdi leratim ve havonotham hau jisfal*.)

Isaiah xi. 3: "the voice of one crying in the desert: prepare the way of Jehovah, make strait in the wilderness a path for our God"—*Kol Korê ba midbar phanou derek Jehovah jischerou Babarabah mesilab le Elohim*. That this is said of John, who prepared the way for

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Christ, is attested by the four evangelists: *Matt. iii.*, *Mark i.*, *Luke i.*, and *John i.*

Many passages of similar import have been already cited from the *Psalms*, from *Isaiah*, from *Jeremy*, from *Zachary* it is therefore incontrovertibly true that Christ, the *Messias* promised to the Jews, is one, in essence, with *Jehovah*, the only true God.

By the writers of the *New Testament*, as already cited, Christ is called *God*, *true God*, *Son of God*, *true Son of God*, *God blessed above all things*; and by *St. Paul*, *Acts x.*, *28*, as if to preclude subterfuges, *God who had spilled his blood for his church*: "*Attend to yourselves*," says the apostle, "*to the chief pastors assembled at Melita, and to the whole flock, over which the Holy Ghost has placed you bishops to rule the Church of God, which he has purchased with his blood.*"

In like manner *St. John* calls him *God who gave his life for us*: "*In this we know the charity of God, because he (ekinos) laid down his life for us*,"—*1. John iii.*, *16*.

He is called the *Lord of glory*—*1. Cor. ii.*: "*If they had known him they never would have crucified the Lord of glory.*"

He is called *King of Kings* and *Lord of Lords*, a title which exclusively belongs to the true God; it marks his supreme power and absolute independence. *1st. Tim. vi.*: "*Who alone is powerful King of Kings and Lord of Lords.*" He is called by *St. Jude i.*, *the only sovereign God our Lord*: "*Some men have crept in impious, denying Jesus Christ, the only sovereign God, and our Lord*," (*ten moron Despoten theon kai kurion imon, Iesou Christon arnoumenoi.*) *St. Jude* did not reason against atheists, who deny the existence of one God; no such miscreants were found amongst Christians, but he censured these, who, professing a belief in *Jesus Christ*, did not believe him to be *God*. This error he refuted, by ascribing to *Jesus Christ* the deliverance of the people from *Egypt*, the destruction of the non-believers, the

condemnation of the apostate angels, which were manifestly the works of God. (1st Tim. vi. 16) most fully St. Paul (Titus ii). Christ is called *the great God and our Saviour*. "Waiting the blessed hope and manifestation of the glory of Jesus Christ, the great God and our Saviour." That this is the genuine sense of the text is clear: in the original Greek the article *ton* unites the substantives *theon* and *soteros*, and it is the manifestation of the glory of Christ, which we expect at his last coming. The divine attributes, known to us from revelation, are: Eternity, (Gen. xxi.) "Abraham . . . there invoked the name of Jehovah, the eternal God." (*Jehovah el-holam*) 1st Tim. vi. 16: "who alone possesses immortality."

Immanency: (Ps. cxlv. 3) "Jehovah is great and praise-worthy without measure, and of his greatness there is no investigation." Jeremy xxiii. 23: "Shall a man be concealed in hidden places, and I not see him? saith Jehovah? Do I not fill the Heavens and the Earth saith Jehovah?" (*balô etb hasbamain ve etb haarets Ani male neum Jehovah*) Supreme Power: (1st Tim. vi. 15) "the only Powerful"—*monos dunastês*.

Wisdom: "To the only wise God"—*monô sa phô theô*.

Majesty: (Deut. vi. and Matt. iv) "the Lord thy God thou shalt adore, and him only shalt thou serve."

Invisibility: (1st Tim. vi. 16) "who dwells in an inaccessible light."

Goodness: (Luke xviii. 19) "There is none good, but one, God"—*audeis agathos ei mō êis ô theos*.

These attributes, which exclusively belong to the one only true God, are ascribed to Jesus Christ by the inspired writers: (Proverbs viii) Wisdom describes itself possessed of equity, of power, of prudence, wealth and glory . . . then says (22): "the Lord possessed me the beginning of his way, (*Jehovah canani reshith darco*) before his works from then (*Kedem mi phebaleso min*) From eternity I am brought forth, from the beginning,

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from the beginnings of the earth (*meholom asfachbi me-
resh mikadmei arets*) : before the depths were, I was con-
ceived." (*Beein tsehomoth Holatibi*.) It is now that es-
sential wisdom, which is in no sense distinct from the
essence of God, which speaks : that wisdom was not
conceived or brought forth ; nor is it that created wis-
dom, which God communicates to some of his creatures ;
nothing created is eternal : it is therefore that increas-
ing wisdom, which St. John calls the *word Logos*, which was
in the beginning God, and of which St. Paul says (1st
Cor. i, 24) : " we preach Christ crucified, *Christ the power of God, the wisdom of God*." (*Christ
on theu dunamin, Kai theu sophian.*) If it be true that
Christ crucified is the wisdom and power of God, as St.
Paul expressly says, he is, therefore, co-eternal and con-
substantial God with the Father : or the power and
wisdom of God, are adventitious qualities, which sur-
pass absurdity.

A passage in the prophecy of Micheas, distinctly marks
the birth of Christ as man and his eternal generation (v,
2) : " and thou Bethlehem Ephratah, small to be amongst
the thousands of Juda, from thee for me shall go forth
to be the sovereign ruler (*moshel*) in Israel, and his going
forth from the beginning, from the days of eternity."
The evangelist (St. Matthew) fills the sense of the passage,
supplying what the prophet insinuated : " *thou art not
small amongst the princes of Juda ; for from thee shall
be alba Beith lechem. ephratah tsahir lebith be alphet jeboudab
mimka li jesse lebith moshel bisrael ve moshatteo mikadem mimeri
bo'am.* The prophet expresses the birth of Christ, as God,
by the same term, which expresses his birth as Man in
Bethlehem.

Christ himself asserts his eternity—John xvii, 5-6
" And now glorify thou me, O Father, with thyself,
with the glory which I had with thee before the world
was." It is therefore true that Christ was in glory
with the Father before the world was created. Thus
the inspired writers express eternity, and with great pro-

piety: for that which is before the creation, is heret-
 ated, and consequently eternal.

St. Paul, to the Hebrews—iii, 8, expresses the eter-
 nity and immutability of Christ, in few words, with
 equal strength and simplicity: "Jesus Christ," says he,
 "yesterday and to-day the same, and for ages;" (*Yeshu
 Christu Chelai kai Semeron kaitos kai eis tous aionas.*)

Christ's immensity is inferred from his words to Ni-
 codemus (John iii, 13): "No one ascended to Heaven,
 but he, who descended from Heaven, the Son of Man,
 who is in Heaven,"—*6 en eni tō ourano;* and more mani-
 festly from his promise (Matthew xviii): "Where there
 are two or three assembled in my name, there I am in
 the midst of them." Both his omnipresence and almighty
 power are visibly deduced from his promise: (John
 xiv, 14) "If you shall ask any thing in my name, that I
 will do." The execution of this promise supposes omni-
 presence, to know all things which are asked, and
 boundless power to perform.

St. John indicates the infinite power of Christ in its ef-
 fects: all things were made by him—i. And St Paul, to
 the Hebrews, (i, 2) says: "By whom the ages were
 made."

Christ himself, in the first of Rev. 8, says: "I am
 alpha and omega, the beginning and the end, who is, and
 who was, and who is to come, the almighty"—*Pan-
 tocrator.* The coming of Christ we expect: of his com-
 ing, all the writers of the New Testament speak. (2d
 Tim. iv, 1): "I attest before God and Jesus Christ, who
 is to judge the living and the dead, by his coming and his
 Kingdom." Jesus Christ, therefore, who is to
 come to judge the living and the dead, is the beginning
 and the end, the omnipotent God.

Wisdom is so universally ascribed to Jesus Christ, that
 it is the appropriate name, by which he distinguishes
 himself in Proverbs as cited, and by which St. Paul de-
 signates him (1st Cor. i). Christ crucified, the wisdom
 of God," and Coloss. ii: "In Christ are all the

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measures of the wisdom and knowledge of God." John ult. St. Peter says: "Lord thou knowest all things."

Sceptics and Sciolists, mistaking the intended sense of some obscure passages, or transferring to the divinity expressions, which mark certain affections or qualities of Christ's humanity, state exceptions in which there is nothing real. Thus, for instance, (John v) Christ, to indicate that his power and knowledge is from the Father, says: "the Son can do nothing from himself but what he sees the Father doing." Hence they pretend to infer dependence and inferiority in the Son: the inference is in direct opposition to the sense; in the same power there is no inferiority, nothing is inferior or superior to itself. The power of the Son is identically one, and the same, with that of the Father, which is manifest from the context: Christ immediately subjoins: "all things whatsoever the Father doth, these the Son doth in like manner." The Father neither orders nor assists, nor is it by lessons, or created illuminations, that the Son acquires knowledge, but he possesses, by his eternal generation, the divine essence and all the attributes of the divinity, wisdom, power.

An inference, not less opposite to truth, is deduced from another passage: Christ said to his apostles (Matt. ult.): "all power is given to me on Earth and in Heaven." Hence it is concluded that the power of Christ is not eternal. The inference argues the ignorance of our Sciolists, all power was given to Christ as Man at the time of the incarnation, as God he possessed it eternally, nor could it be given to him as man but by the hypostatical union, the gift of Incrated grace: affections, say philosophers, are proportionate to their subjects, infinite power, therefore, could not be communicated to man, but by the hypostatical union, by which the divine and human nature were both united in the same person.

A difficulty of seeming weight is founded on this passage, Matt. xxiv, when Christ, speaking of the day of

judgment, says: "of that day and hour no one knows, neither the angels of Heaven, but the Father alone." And Mark xiii, 32, is added, "nor the Son;" but as we know from St. Paul, that all the treasures of the wisdom and knowledge of the Father are in Jesus Christ, that Jesus Christ is himself the wisdom and power of the Father; and, from St. Peter, that he knows all things, this must be understood of the Son, as Man, the teacher of mankind. This was no part of the instruction which he was to communicate to them. St. Paul says, (Acts xvii, 31) that God has appointed a day to judge the world by Jesus Christ. This day, therefore, and all things relative to the judgment, he must have known from the instant of his incarnation, as he did an indefinite number of truths which he did not teach. This mode of speaking is not uncommon in the inspired writings; amongst philosophers general propositions are confined by the subject matter, thus Christ said—John xv, 15: "All things, which I have heard from my Father, I have made known to you." However universal the proposition, in the terms, in which it is conceived, the sense must be limited to these things, which he had heard for their instruction at that time: for he subjoined, in the continuation of the same discourse—John xvi, 12: "I have many things to say to you, but you cannot bear them now;" and immediately added: "when the spirit of truth shall come he will lead you into all truth." This proposition, though generally expressed like the former, must be confined to truths of religion, which it was necessary for them to know, and teach, for the formation and instruction of the church.

On this passage to the Romans—xvi, 27: "To the only wise God, by Jesus Christ, be glory for ages," is founded a seeming difficulty, because Jesus Christ is there distinguished from the only wise God, and said to glorify him; but the difficulty vanishes when it is considered, that Jesus Christ, as Man, is distinguished from the Holy Trinity, the only wise God, as Man he gives glory to

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one knows, Father alone." "only" but as- sures of the Jesus Christ, power of the, all things, the teach- instruction Paul says, say to judge ore, and all have known lid an inde- each. This the inspired positions are said—John from my Fa- ther universal s conceived, which he had e subjoined, hn xvi, 12: you cannot " when the you into all y expressed of religion, d teach, for

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the Trinity, teaching the perfect equality, and consub- stantiality, of the three divine persons, when he order- ed all Christians to be baptised in the name of the Fa- ther, and of the Son, and of the Holy Ghost, and as God he receives this glory: "all things which the Fa- ther hath, are mine,"—John xvi, 15. *and*

Wisdom viii—the eternity, the majesty, and goodness of Jesus Christ, the increated wisdom, is beautifully de- scribed: "the brightness of eternal light, the spotless mirror of God's majesty, the image of his goodness." It is therefore certain that increated wisdom is eternal, infinite in majesty and goodness; for the brightness of light is co-existent with light, and nothing limited can represent infinity.

The adorable majesty of Christ is attested by the apos- tle to the Hebrews, i. He cites from the xcvi Psalm, and applies to Christ this passage: "Let all the angels of God adore him." From the context this must be un- derstood of that supreme homage and latreutical adora- tion, which is due to God alone: for the Psalmist sets it in opposition to idolatry: "Let the servants of a graven thing blush, and they, who give praise to idols," and immediately subjoins: "Let the angels of God ad- ore him,"—*bishthachavou la'el Elobim*. The term *An- gels* is not found in the present Hebrew text, though cited by the apostle; one amongst many other prejudices against the integrity of that text in its present form.

The divine majesty of Christ was clearly announced by the prophet Malachias (iii, 1) to "Behold I send my an- gel, and he will prepare the way before my face, and sud- denly will come to his temple the Lord (*haadin*), whom you seek, and the messenger of the covenant, whom you desire." That this angel was John Baptist, who prepared the way of Christ, is attested by Christ himself (Matt. xi, 10). That Christ is this Lord, of whom the prophet speaks, the Messiah expected by the Jews, the founder of the new Covenant, is denied by none, who pretend to christianity; and it is not less certain that the temple of

Jerusalem was dedicated to the only true God : hence it is manifest that Jesus Christ is the only true God, whom the Jews adored in the temple, add to this that, since the establishment of christianity, Jesus Christ has been invoked, adored, loved and praised, as God, by the whole christian world : the apostles invoked him before his death. Luke xvii, 5 : " And the apostles said to the Lord, increase our faith " — *prophetes, facis piam*. To pray for grace or glory to any Being inferior to God is an act of idolatry : these are gifts immediately dependent on the divine will. Christians invoke saints, and angels, as they do their fellow Christians for a share in their prayers, and have recourse to their intercession in order to obtain from God supernatural gifts and graces ; but no Christian prays to saints or angels for faith, for hope, or charity, or for any other supernatural gift or grace.

St. Stephen, when dying, invoked him in the most solemn and pathetic manner (Acts vii, 58) : " they stoned Stephen, invoking and saying : Lord Jesus receive my spirit : and falling on his knees he cryed with a loud voice : Lord do not place this sin to their charge." To this it was replied, by some wild enthusiasts in Transylvania, that St. Luke only relates the fact of St. Stephen. These miscreants accuse this glorious martyr, revered by the christian world of idolatry, in direct contradiction to St. Luke, who says that he was full of the Holy Ghost, and that his countenance was like that of an angel.

St. Paul (1st Cor, i, 2) says : " To the Church of God which is at Corinth with all who invoke the name of our Lord Jesus Christ." The apostle was so far from thinking it unlawful to invoke the name of Jesus Christ, that he excludes from the number of Christians all, who did not invoke him, and, practising what he taught, immediately subjoins a most solemn invocation : " Grace to you, and Peace from God our Father and from the Lord Jesus Christ." The apostle, therefore, thought that *Grace and Peace* were dependent on the will of Jesus Christ.

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A subterfuge is founded on a seeming ambiguity in the original text of this last passage: "*apo theou patros Imen, kai kuriou Iesu Christou.*" By supposing *patros* understood in the second member it might bear this sense: "From God our Father, and the Father of the Lord Jesus Christ:" thus the scriptures are distorted by the emissaries of the spirit of illusion. However, there is no ambiguity in the passage immediately preceding, where the apostle salutes all, who invoke the name of Jesus Christ; nor is there the shadow of ambiguity in his salutation to the Galatians (i, 3): "Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ." He has changed the order of the words, in all appearance, to exclude this subterfuge.

St John precludes all evasions in his second epistle, 3: "Grace be with you, mercy and peace from God the Father, and from Christ Jesus the Son of the Father in truth and charity"—*para theou patros, kai para kuriou Iesu Christou.*

He was adored by the angels, as St. Paul attests—Heb. i.

St. John says: (Rev. v, 13) "Every creature, which is in Heaven, and on the Earth, and under the Earth, and such as are on the Sea, and all things which are in them, I heard saying: to him, who sitteth on the throne, and to the Lamb, benediction, honor, glory, and power, for ever and ever." The apostle heard every created Being, (*pan kti/ma*) pay homage to the Lamb, and to the eternal Father, seated on the throne, precisely in the same manner; the Lamb's equality with the Father is thus attested by the creation.

The Eastern Sages told Herod that they had seen his Star in the East, and were come to adore him: (*proskunejau auto*)—Matt. ii, 2. They did not come to pay homage to a temporal prince; they were not subjects of Judea; paid no regard to Herod the reigning prince of that country; and having found the child, they fell prostrate and adored him.—*Proskentes proskunejau auto.*—*Ibid.*

Matthew ix. 1. "Behold a leper came and adored him, saying, if thou wilt, thou canst cleanse me." That he adored him as God is manifest from his declaration, that the removal of a loathsome and obstinate disease rested on his will. The omnipotent and independent authority of Christ appears in his answer: "I will, be cleansed."

He was adored as God by the man blind from his birth, whom he had relieved—**John ix.** After the Pharisees had insultingly dismissed the man from the Council, because he asserted that Christ must have been a Prophet, he was met by the Redeemer, and asked, if he believed in the Son of God: he replied, and said, who is he that I may believe in him? Jesus said to him, you have seen him, and he who speaks to you is he. And he said: I believe, and adored him—*ibid.* He did not believe him to be the adopted Son of God, as such he would not have adored him. He had already confessed before the Council, and shewn from the miracle wrought in his person, that Christ must have been a Prophet sent by God, he thought him then to have been the adopted Son of God, as all the prophets were: this quality the Pharisees themselves assumed: "We have," said they, "one Father, God,"—**John viii. 41**: but he did not adore him until he knew him to be the true and natural Son of God.

That Christ has been adored as God by the primitive Christians was known to the Heathens: they reproached the martyrs with acknowledging a dead man for their God: Sapor, the second king of Persia, of all persecutors the most relentless and persevering, said to Simeon, bishop of Ctesiphon, "Take my advise, Simeon, adore the Son." Simeon answered: "I would not adore you, O King, who far excel the Sun, because you are induced with reason, we Christians have no Lord but Christ, who was crucified: if you adored a living God," said the king, "I would excuse your folly, but you give thail to a God, to a man, who expired on an ignominious

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tree. adore the Sun, by whose divinity all things
 subsist." Simeon replied : " that Sun mourned at the
 death of Christ, its Lord, and the Creator of Men, who
 rose again glorious and ascended into Heaven." See the
 genuine acts of the Oriental Martyrs, published by Amer-
 mani, T. 1, p. 1. From these acts we learn, that the
 primitive Christians believed Jesus Christ to be the only
 true God, who created the Heavens, and the Earth.
 This is the doctrine, which the apostles taught, which
 their disciples believed, for which they died.

As modern Sciolists place implicit confidence in their
 Pagan ancestors, the writer cites, for their entire satis-
 faction, the letter of Pliny, the younger, to Trajan,
 giving an account to that Emperor, of his success in per-
 secuting the Christians : " They affirmed," says he,
 speaking of these who had renounced their faith, " this
 to have been the sum of their fault or their error, that
 they were accustomed on a stated day to assemble before
 the light, and to sing alternately a canticle to Christ, as
 to God.—See Pliny, Book x; Epist. cii, to Trajan.

The nature of this work does not justify the writer in
 critical or chronological digressions, he cites no works
 which are not universally acknowledged genuine by men
 of science, the only competent judges : the cavils of ig-
 norant sceptics he passes unnoticed : to attempt a refu-
 tation of ignorance, combined with obstinacy, is a waste
 of time.

That they who professed themselves the disciples of
 Christ, and were the victims of their profession, believed
 him to be God, one in essence with the Father, and the
 Holy Ghost, is manifest from the acts of their martyr-
 dom, that they were justified in that belief is clear from
 the authority already cited, however, to silence infidel-
 ty, we shall add that the inspired writers ascribe to
 Jesus Christ all these works, which are exclusively the
 works of God, and which are not within the reach of
 limited power.

Isaiah xlii, 24 : " Thus saith the Lord, Thy Jeho-

and stretching out the Heavens
alone, (Psalm 124) confirming the Earth from its base,
(Job 31, 8) and Jehovah stretching the Heavens
alone, (Psalm 124) and Jehovah stretching the Heavens

Psalm 96: 10 "The Gods of the Gentiles are Demons."
Jehovah made the heavens," (Job 31, 8) and Jehovah
Jeremiah 10: 11 "The Gods who have not made the
Heaven, and the Earth, let them perish from the Earth,
and from under the Heavens."

The creation is so manifestly the work of God, and
speaks His almighty power and wisdom so intelligibly,
that St. Paul says the Heathens were inexcusable because
they did not, from a view of the visible world, infer
the invisible power and majesty of God, and adore him
—Romans 1.

And the Psalmist says: "The Heavens announce the
glory of God, and the expanse declares the works of his
hand," (Psalm 19) He adds: "There is no
dividing or language, in which their voice is not under-
stood," (Psalm 19) —Psalm 19.

That the world was made by Jesus Christ St. John
attests expressly: "All things were made by him," (John
1: 3) "the work was made by him," — St. Paul says, (Col
1: 16) "By him were created all things in the
Heavens, and all on the Earth, all things visible, and
all things invisible." The apostle, in order to convince

the Jews that Jesus was the creator, adduces the testimo-
ny of Jehovah, the only God whom they adored: "Heb
1: 10 and thou O Lord in the beginning founded the
Earth, and the Heavens are the work of thy hands."

Proverbs 8: 22 "The inherited wisdom graphically de-
scribing the creation of the visible world, says, 30
"Whereas (Jehovah) balanced the foundations of the
Earth, I was with him forming all things."

There is no such contradiction against which any
one who received will not produce some authority.
It is admitted by Arians, that Christ was the creator, but

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is minister to the Father, not the principal author. They think it inconsistent with the dignity of the Father to create small things : so did the Manicheans. (This) subterfuge is refuted by Christ himself, (John v) "Whatsoever things the Father doth, the Son doth in like manner . . . the Father works, and I also work." The exercise of the divine power appears in the creation of souls, and the propagation, and preservation of these fluctuating Beings, which adorn the world ; this power is exercised in like manner by the Father and the Son. In the testimony adduced by St. Paul : thou . . . the Psalmist speaks of Jehovah, the God of Israel, who certainly was not minister in the creation to any other God : nor is the least work in the creation unworthy the majesty of God : Christ says to his disciples, Matt. x, 29 : "A sparrow does not fall to the ground without your Father."

In this subterfuge there is a manifest inconsistency ; for if the Father could not with propriety create immediately, and for that reason had recourse to the ministry of the Son, the Son is therefore increated and omnipotent : for if he had been produced previous to the creation, it must have been from nothing or from the substance of God ; if from nothing, he would have been himself a creature, and could not have been previous to the creation of himself, nor could he create himself, if from the substance of God, he must have been God : for the divine substance is indivisible, eternal and immutable. Add to this that the power of creation, a power manifestly divine, is incommunicable to any limited agent.

That this power is possessed by the Son, in the same manner, as by the Father, he has shown both by word and work. John v. he said : "As the Father gives life to those, whom he wills, so the Son gives life to those whom he wills." Whether by life, ~~whether~~ be understood, ~~good, grace or glory~~, to give it is a divine power, the

Son therefore possesses and exercises the same power, and the same will with the Father, or, as St. Paul terms it, the Son is himself, the power and wisdom of God—1st Cor. i; and Heb. i: "He sustains by the word of his power all things."

The prepositions *ek*, *dia*, *en*, that is, *from*, *by* and *in*, afford another evasion: the first is applied to the Father, the second to the Son, and the third to the Holy Ghost (1st Cor. viii): "one God the Father, *from* whom all things; one Lord Jesus Christ, *by* whom all things" Hence it is inferred that Jesus Christ is minister to the Father in the creation. St. Paul draws a different inference; he concludes that, Jesus Christ is the wisdom and power of God, because by his wisdom, and power, God made all things. The apostle's inference is strictly logical, the other imaginary. The grammatical distinction of *dia* and *ek*, is vain. Lesner in his notes on Hesiod, shews that these prepositions are indiscriminately used by the best Greek writers, poets and orators, brings an instance from Thucydides *ek tōn opōn* for *dia tōn opōn*. By *Armæe* the note on *tou ek melian deimon*. Ergo kai *emerai* 145: add to this that St. Paul says of the same God (Rom. xi): "*from him, and by him, and in him are all things, to him be glory for ever.*" *From* has been considered by some writers as applied with great propriety to the Father, because he is the first principle *from* whom are all things; and the Son has *from* him to be the principle of the Holy Ghost: hence the Son is said to send the Holy Ghost *from* the Father; (John xv, 26) "*whom I will send to you from the Father;*" by which equal propriety applied to the Son, because it signifies an intermediate cause, and that *by* the Son, God created the world: "*by whom he made the ages*"—Heb. i. *By* is applied to the Holy Ghost: it signifies an union, and the Holy Ghost is the bond of the Father and the Son. However these prepositions are indiscriminately applied to each of the divine persons.

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few writers hence we find terms, which lead the unlearned that Christ was inferred Father; but works, explain persons, ed to his Fa

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few writers are strictly accurate in all their expressions, hence we find some loose expressions in most early writers, which innovators insidiously distort in order to mislead the unwary. Thus because some few writers said that Christ ministered to the Father in the creation it was inferred, that they thought the Son inferior to the Father; but these writers had, in other parts of their works, explicitly taught the perfect equality of the divine persons, and did not pretend that the Son ministered to his Father as a servant.

The continuation of existence, or the conservation of all creatures, is not less the work of God than the creation: "in him we live, and move, and are,"—Acts xvii. By Jesus Christ all things are continued in existence: "he sustains all things by the word of his power"—Heb. i; and Coloss. i: "in him all things subsist."

His office of Saviour is manifestly divine—Isaiah xlii, 3.... 11: "I Jehovah thy God, the holy one of Israel, thy Saviour, (*Moschiaka*)... I am Jehovah, and there is no Saviour beside me," (*ve ein mibladé Moschiab.*)

xlv, 21: "I am Jehovah, and there is no God beside me; a just God, and there is no Saviour besides me," (*ve Moschiab ein zoulathi.*)

Ozee xiii, 4: "I, Jehovah, am thy God from the land of Egypt, thou shalt know no God but me, and there is no Saviour beside me," (*ve Moschiab ein biltbi.*)

That Christ is the only Saviour, is the ground work of the New Testament—Matt. 1, the angel announcing his birth says: "Thou shalt call his name Jesus, for he shall save his people."

Acts iv, 10... 12: "In the name of our Lord Jesus Christ... this man stands before you sound; in no other is their salvation, nor is there any other name under Heaven given to man whereby we must be saved."

Rom. v, 9: "Christ died for us, being himself justified by his blood, we shall be saved from wrath through him." The apostles believed and taught that

Christ was that only Saviour, whom the prophets called Jehovah, the only true God.

That he did not save us merely as a minister, or in a ministerial capacity, we know: the blood which he spilled was his own. Heb. i: "he sustains all things by the word of his power, having made a cleansing from sins by himself," (*di auten.*) To distinguish him from created spirits, amongst other reasons, St. Paul assigns this, "they are all ministering spirits, subject to be sent in some ministry for the elect."—Heb. i, 14; and Heb. iii, 5, he says: "Moses was faithful in the whole house of God as a servant; but Christ as Son over his own house, whose house we are." Moses was a faithful servant in the house of God, of which house Christ was the Lord and master. He must be stupid indeed who does not infer from it that Christ is God, not the minister of God. Hence the apostles call themselves the ministers of Christ: because they minister in his house, which is the church—1. Cor. iv.

—Prescience is exclusively an attribute of the divinity—Isaiah xlv, 23: "Announce the things which are to be hereafter, and we shall know that you are Gods," (*Hagidou baathbiath leachbar ve nadebah chi elohim atthem.*) And there is but God alone the searcher of hearts, and to whom all secret thoughts are known—1. Ki. viii, 39: "For thou alone knowest the heart of all the sons of men." Jer. xvii, 9: "The heart is perverse . . . who can know it? I, the Lord, searching the heart, and proving the reins, to give to every man according to his ways, and according to the fruit of his works."

To cite instances of the prescience of Christ is unnecessary: they are to be found in almost every page of the New Testament: before the Jews had conspired against his life, he told the Disciples all the circumstances of his passion, with as much precision as if that tragical scene had been already closed. He told Peter that he would deny him, though that apostle protested that he was ready to die for him. St. John says, ii, 24: "That

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he knew all men, that he did not want to be told any thing concerning man, that he himself knew what was in man."

The evangelists repeatedly say that he saw the thoughts of men—Mat. ix, 4: "Behold some of the Scribes said within themselves: he blasphemeth: Jesus seeing their thoughts said: why do you think evil in your hearts?" xii, 25: "Jesus knowing their thoughts."

Luke vi, 8: "but Jesus knew their thoughts"—ix, 46: "there entered a thought into them; which of them should be greater; but Jesus seeing the thoughts of their hearts" The prophets predicted future events, but St. Peter informs us that they were enlight-

ened by the Spirit of Christ (1st Pet. i, 11) "searching into what time, or manner of time, the Spirit of Christ in them would manifest, pre-attesting the sufferings for Christ, and the glory after those sufferings." Christ, by his divine prescience, knew the secrets of hearts and and all future events immediately. This he declares—(Rev. ii, 23): "and all the churches shall know that I am he who searcheth the reins and hearts." Either Christ is therefore the true God, or the prophets have deceived us.

Finally, there is but God, whose will determines the agency of all secondary causes, restricts, extends, suspends, or totally destroys their powers of action: this is the language of reason and revelation. Ps. lxxii, 19: "Blessed is Jehovah the God of Israel, who alone doth wonderful things"—*Hosea nephalaath labada*. The prophets, apostles,

and other saints have wrought miracles, but not by any innate power in themselves: God, at their invocation, was pleased to attest their mission, or their sanctity by these effects of his divine power. Christ exercised that power, which was resident in himself. Instances have been adduced: we shall only add, that the seas and winds obeyed him. Mark iv, 39: "He checked the wind, and said to the sea: be silent, be curbed." Not on-

by the visible world was subservient to him, but the invisible also. Mark ix, 24: "He reprimanded the unclean spirit, saying to it, dumb and deaf spirit, I order you depart from him, and enter into him no more." To convince the world that this power was dependent on his will he authorised his apostles to exercise it in his name. Matt. x, 8: "Cure the sick, raise the dead, cleanse the leprous, cast out demons:" and all these powers they did exercise in his name. Acts iii, 7: "In the name of Jesus Christ of Nazareth, rise up and walk." And Acts ix, 40: "Peter falling on his knees prayed, and then turning to the body, he said; Tabitha arise, and she opened her eyes."

Before the Arian heresy began its ravages, in the fourth century, Catholic writers were not so extremely cautious in their expressions: in the first ages they had to reason with Pagans, with Jews, with Ebionites, and Sabellianists; the unity and immutability of the divinity, they shewed, with irresistible evidence, against the Heathens; exposed the monstrous absurdity of Polytheism; the flagrant impiety of offering sacrifices to pretended deities addicted to vices, for which common malefactors were condemned to a gibbet; against the Jews, they shewed, from the precise time of his appearance, his miracles, his sufferings, literally fulfilling the prophecies that Christ is the Messiah promised in their law; against the Ebionites, they shewed that Christ was in being before the Virgin Mother; and against the Sabellianists, that the Father, the Son, and the Holy Ghost, were distinct. Though the terms *Trinity*, *Consubstantial*, *Substance*, *Persons*, were not in common use, the ideas now conveyed by these terms were well known to the most illiterate amongst the faithful: they knew that there is but one God; that the Father is God, that the Son is God, that the Holy Ghost is God, that the Son is not the Father, nor the Holy Ghost, that the Holy Ghost is neither the Father nor the Son, which is all that is implied in the mystery of the Trinity: for by it we

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understand the eternal co-existence of three Persons distinct, equal and consubstantial. But the Arians had reformed the errors of Ebion and Sabellius: they admitted that the Son, and the Holy Ghost, were distinct from the Father, and even called the Son God, but with some limitations. Like all reformers, they did not dare, in the first instance, to contradict abruptly the public faith of the then Christian world, but when their principles were unmasked, it was found that, they thought the Son to have been created by the Father, and the Holy Ghost to have been created by the Son. Their admitting the divinity of the Son, and of the Holy Ghost, with certain restrictions, and limitations, induced St. Austin to treat them as Pagans, who believed in three Gods, though they did not dare to acknowledge it. The writers of the first, second and third ages, not foreseeing the artifices of these reformers, were not so strictly exact and accurate in all their expressions, as the writers of the fourth and fifth ages, who had to reason with the leaders of the Arian faction, of whom some were men of science, full of artifice, duplicity and deep dissimulation. Catholic writers, seeing how these men abused, and wrested every unguarded expression of former writers, to which a doubtful sense could be affixed, were of course obliged to change their language, and even invent terms, which had not been in use, in order to convey their ideas with more precision, and obviate the artifices of their adversaries. Modern reformers, in this diversity of language, pretend to find a diversity of faith. They seem to think it a justification of that versatility, with which they are charged, and which their numerous and contradictory confessions of faith render unquestionable. However, that the same faith was taught and believed, before and after the Council of Nice, notwithstanding this seeming diversity of language, has been shewn, with demonstrative evidence, by Doctor Bull, a Protestant writer, in his defence of the Nicene faith, and more satisfactorily by

that consummate divine the illustrious Bossuet, bishop of Meaux, in his warnings to the Protestants.—See his sixth warning on Jurieu's letters, in which he treats that subject with all that force, precision and perspicuity, for which the works of that celebrated writer are so justly admired. He there shews that it is not difficult to explain the seemingly harsh expressions of some of the primitive Fathers, and selects Tertullien, whose language, on the subject of the Trinity, appears to us, at this distance of time, of all others most reprehensible. If certain expressions in that writer, seem to indicate an inequality in the divine persons, it is in a metaphorical sense, the genuine sense of which is manifest from other expressions in the same work. This is not uncommon in the scriptures. Thus, for instance, Ps. cxlv, 9 : " God is great in mercy (*Gadol Chesed*) God is good to all, and his mercies over all his works." In God there is nothing greater or less : his mercy is not greater than his justice, nor does his goodness surpass his wisdom, or his power. God is perfectly simple, one, and indivisible; in him there is nothing, which is not infinitely perfect ; there is nothing which is not God; but as we can form no comprehensive idea of God, nor of any of the divine attributes, and as our words are but signs, by which our ideas are expressed, we can find no terms in any language to express, with strict precision, the divine nature, or any of its attributes. Our language is formed on our ideas, which are mostly borrowed from sensible objects, it is, from the nature of things, imperfect, and its force is yet diminished from the indispensable necessity of expressing by terms adapted to sensible objects, others, which are not within the range of sense. When from the visible world we ascend to the invisible, we must transfer the language, by which we express the nature and qualities of visible objects, to others of a more sublime and spiritual nature, to us at least invisible ; but when from limited spirits, limited time and place we ascend to the divinity, to the inexorable abyss of eternity, and immensity, the defi-

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any of our language knows no bounds, we have then
no alternative but absolute silence, or a recourse to similitudes,
and metaphors, and that writer best succeeds,
whose ideas are most comprehensive, and whose know-
ledge of language is most extensive. In every simi-
litude there is some great defect, and in every ex-
pression some great imperfection. When we speak of
the divinity, all defects in similitudes, and all imperfections
in language, are to be excluded from the idea, which
our expressions are intended to convey, and we are yet
to consider that the divinity, and every divine attribute,
is in itself infinitely more perfect than the utmost perfec-
tion of language can express. Thus, for instance, when
we say: *the Hand of God; the Eyes of God; the Wrath of*
God, we are to efface from our thoughts every thing that
is human, the ideas thus purified present no more, than
God's irresistible power, his vigilant attention to his creatures,
his inflexible justice in the punishment of crimes. These
principles, obvious and intelligible even to the unlearned,
clearly shew the intended sense of figurative and meta-
phorical expressions in sacred writ, and are not to be
forgotten in reading the primitive Fathers, who shaped
their language on the scriptures. When their expressions
seem to indicate an inequality, it must be understood of
order, not of perfection: for the Father is, and must be
the first in order, the Son second, and the Holy Ghost
third; this order, though immutable, introduces no ine-
quality of perfection, or worship. Clement of Alexandria,
to shew that, though this order of procession, be invari-
able in the divine persons, it is indifferent with respect to
perfection: and the consequent homage due to them,
inverts the order in that celebrated hymn, which he ad-
dresses to the Son (*Psal. xl. cap. lvi.*): Praise and
thanksgiving to the Father and the Son, and to the Son
and the Father, &c. &c. &c. &c. &c. &c. &c. &c. &c.
If from our weak, and imperfect manner, of expressing
our thoughts on the attributes of God, or the divine per-

sons, a sort of inequality he indicated or insinuated, it instantly vanishes on a more extensive view : thus, for instance, if there be something more majestic in the term *Father* than in the term *Son*, whence Athanasius, and other exact writers were not afraid of understanding that assertion of Christ (John xiv, 28) : the Father is greater than I, of the Son according to his eternal generation, because the Son is from the Father, not the Father from the Son ; yet the same truth considered in a more comprehensive view, reinstates the most perfect equality in our mind as it is in itself. The authority of source, of principle, seems to vest in the Father something more grand, a seeming pre-eminence ; but when we consider that the Son is the wisdom and power of the Father, this seeming pre-eminence vanishes : Why so ? Because there is nothing in God, which is not perfectly equal, nothing which is not infinitely perfect and eternal ; nothing which is not God : for if there was any thing less than God himself, it would corrupt the perfection and purity of his being.

We are not to believe that the Father takes his wisdom from the Son ; nor that there is no wisdom in God, but that which takes birth eternally in his womb ; on the contrary *the begotten wisdom*, as the Son is with great propriety called, would not be born in the womb of God, if there had not been in the divine nature primitively an infinite wisdom, from which comes, by superabundance, the wisdom, which is the Son of God : for we form our thoughts, and these internal words, by which we speak to ourselves, of ourselves, and of all other things, but because there is in us a primitive reason, a primordial source of intelligence, which gives birth incessantly, and inexhaustibly to our thoughts, we must therefore believe that in God there is a primitive, and essential intelligence, which residing in the Father, as in the source, incessantly and inexhaustibly gives birth in his womb to *his word*, which is *his Son*, *his thought*, eternally subsisting, which for that reason is

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called *his wisdom, his intelligence*; this is the least imperfect idea of the generation of the Son of God, which we can form from the scriptures, and the writings of the primitive Fathers.

We easily conceive that this internal *thought* conceived in the mind of God; by which God speaks to himself, and of himself, and which makes his perpetual and inseparable entertainment, cannot be unequal to him, because it comprehends him entire, and comprises in itself all the truth, which is in him, consequently is as immense as infinite, as eternal, as perfect as the source, or principle, from which it proceeds; it cannot degenerate from its plenitude.

This is equally true of the Holy Ghost, the subsisting charity, by which the Father and the Son love each other by a mutual love. It is, therefore, eternal, and infinite, as the Father and the Son, and consequently equal to the Father and the Son, in a word God, as is the Father and the Son. So that to view the Son and the Holy Ghost in their very origin, the only point of view in which there is any appearance of inferiority, we find an entire and perfect equality. Hence we clearly perceive that there is not greater perfection to be the first than to be the second or third in the order of procession; that to be, as the Holy Ghost, the last term, and perfect accomplishment of the divine emanations, is not of less dignity than to be the commencement or primordial source; because these emanations cannot degenerate, or terminate in any thing less than the principle, from which they proceed; thus the Father and the Holy Ghost, the first principles and the last term; the first person and the third, that which produces and that which does not produce, because it concludes and terminates, being perfectly equal, the Son, in the middle, because he takes from the one and gives to the other, cannot be unequal to them. Thus wherever we fix our view, on the Father the first principle, the Son who holds the medium, or the Holy Ghost the term, we find them all equally perfect, as by the communication of the same essence we find them equally one.

If Athanasius, or other Catholic Writers, either before the Council of Nice or after it, seem to express a sort of pre-eminence in the Father, it is with respect to the order of procession, without prejudice of that perfect equality, which they profess to believe in the Trinity. The Son is said, by the inspired writers, to proceed from the Father, the Holy Ghost from the Father and the Son: this, in our imperfect manner of speaking, seems to imply some particular dignity, some particular authority; to admit any other but that of principle, or author, is an error, which is immediately corrected by this simple consideration, that there is nothing in God, which is not God; that emanations from a divine source cannot degenerate, or terminate in any thing less than the source.

In our limited understanding the same object appears more or less perfect than itself, according to the different lights in which we view it, we have no adequate ideas; the imperfection of our language is a natural and a necessary consequence, yet this language we are forced to speak until we see truth in its source; until we see God, as he is, in himself; seeing, by one indivisible thought, Him, whose essence is unity. Until we see the three Divine Persons in the centre of that incomprehensible unity, forced to divide it into different conceptions, and these taken from the objects of human sense, we can never conceive the equality of the whole. The very term equality is not with strict propriety said of the divinity: for as magnitude is imported by it, it must convey an idea of substance, capable of encrease or diminution. There is but one possible mode of rectifying our thoughts, that is, when we think we see either more or less in God, or the Divine Persons, to make this more or less rest on the imperfection of our thoughts, but never on the object.

An application of these principles to some ambiguous passages in early writers, removes the obscurity, in which they seem involved, and points out the intended sense. Thus when Justin says: that the Son is begotten by the counsel and will of the Father, if from the term *counsel*

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you exclude all that is human, that is, *incertitude* and *indetermination*, nothing remains but reason, and intelligence, by which Justin gives to understand that the Son does not proceed from the Father by a blind effusion as the light from the sun, or as the river from the source; by adding the *will*, he excludes blind and fatal necessity, which is inconsistent with the divine nature. There is no external force or necessity superior to God; none to which God can be supposed subject; the supposition is absurd, and blasphemous. God is himself his own necessity; he wills his necessity as he wills his being; there is nothing in God, which he does not will; he wills to produce his Son in the same manner as he wills his Being. It is thus that the Son is engendered by the counsel and will of the Father. To understand these expressions as if the procession of the Son depended indifferently on the will or counsel of the Father, whether he would beget the Son or not, is to rank the Son amongst creatures, an error remote from Justin's thoughts: in the beginning of his book on the true exposition of the faith, he says: "the God of the universe is truly one, who is acknowledged in the Father, the Son and the Holy Ghost: for since the Father has begotten the Son of his own substance, and from the same produced the Spirit, by the greatest right they, who have one and the same essence, are believed to have one and the same divinity."

In like manner Tertullien, who of all early writers was most figurative in his expressions, and sometimes extravagantly so, in his book against Praxeas, says: "Whilst I acknowledge the Son, I defend him second from the Father." Hence to infer that he thought the Son inferior to the Father is to mistake his meaning. He thought the Son second to the Father in the order of procession, which is true, not in perfection, power, or dignity: for in the same book he says: "Since the rule of faith transfers us from the many Gods of the ages to the one only and true God, they (the disciples of Praxe-

as) not understanding that one only is to be believed, but with economy, tremble at economy, number and disposition of the Trinity; they presume a division of unity; though unity from itself deducing the Trinity is not destroyed by it, but administered." He calls the order and disposition of the divine emanations, the economy of the Trinity.

"Behold," says he, in the same work, "I say the Father another (*alius*) the Son another, and the Holy Ghost another; the idiot or perverse adversary mistakes the sense, as if this term *another*, sounds diversity, and from diversity portends a separation of the Father, the Son and the Holy Ghost: through necessity I say it, because they, flustering against the economy of the monarchy, contend that the Father, the Son and the Holy Ghost is one and the same person. I do not say the Son another from the Father by diversity, but by distinctions, *another*, not by division, but by *distinction*, because the Father and Son is not one and the same person." And underneath he says: "I have already declared how you are to understand *another* (*alius*) in the name of the *person* not of the *substance* imputing a distinction, not a division: for I always hold that there is one only substance in three united, or, as he terms it, *in three coherent*." From this it appears that though Tertullian was infected with the errors of Montanus when he wrote this work, his faith in the Trinity was yet orthodox.

In the same work he says: "The Father is the whole substance; the Son is a derivation from the whole, is a portion." This is an incorrect term, but as Tertullian knew and professed that there is but one divine substance simple, and indivisible; the divinity, he says, in his book against Hermogene, has no degrees, it is one only. It would be the height of absurdity to understand his words in the literal sense, as if he thought the Son a part or portion of the divine substance, in which he knew there are neither parts nor portions. By calling

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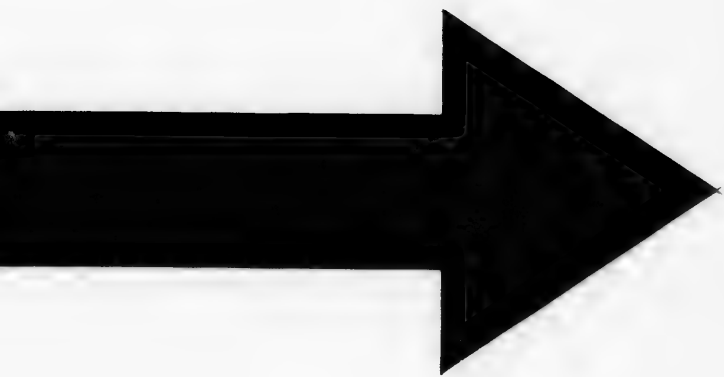
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the Father the whole substance, he intimates that the Father is the source, that in him the divine persons are concentrated, that from him the Son, and the Holy Ghost proceeds; and by calling the Son a derivation, a portion, he indicates his procession; and that the Father in communicating every thing to the Son, reserves to himself to be the Father, which is something substantial, as it subsists, as the source communicating all its waters to the stream reserves to itself to be the source. In the poverty of our language, and the limitation of our ideas, we must have recourse to metaphors and similitudes; in these all defects and imperfections are to be corrected.

The Noetians, and Sabellians, and other disciples of Praxeas, admitting no distinction in the divine persons, to elude the force of these passages of scripture, in which the Son is said to have created the world, pretended that the Father employed the ministry of the Son in the creation of the world as an architect employs his art, but as art or science in the architect is not a distinct person, they inferred that the Son was not distinct from the Father. In opposition to this error Tertullien and some other early writers, shewed that the Son was distinct from the Father, that he was not merely as art, which is a habit inherent in the mind of the architect: but a subsisting person, hence they call him the minister, the counsellor of the Father. Tert. on this passage of Gen. "Let us make man," says: "God, in the unity of the Trinity, spoke with the Son, and the Holy Ghost, as with his ministers, his counsellors"—*quasi cum ministris et arbitris*. This phrase in the literal sense contains a blasphemy against the three divine persons: in the Father it supposes indetermination, want of power and wisdom, in the Son and the Holy Ghost it seems to import inferiority. But when from the terms you exclude all that is human, that is, indetermination, and borrowed assistance, you find the Father employ his Son, as he does his reason, his wisdom, and when from the Son you exclude inferiority and





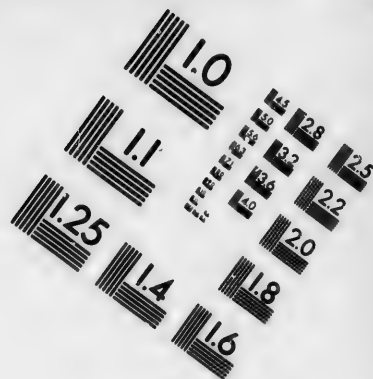
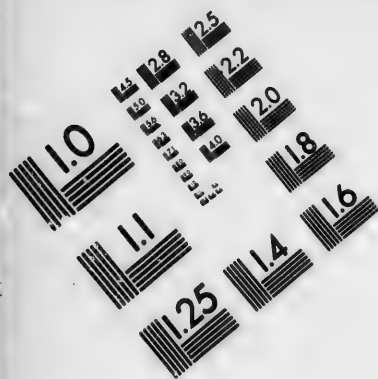
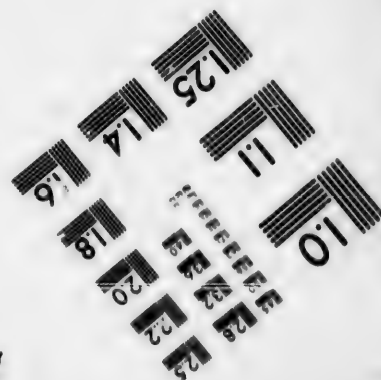
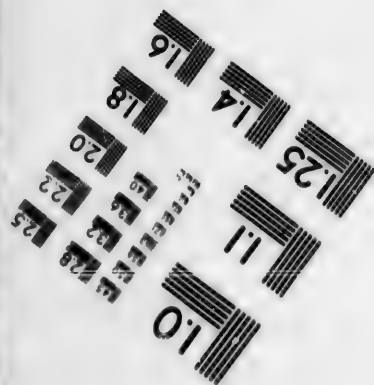
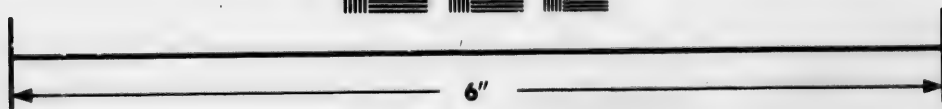
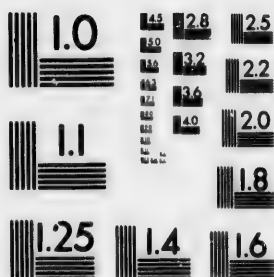


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subjection, by which it is distinct, subsisting person; a person
 for receiving all things from the Father in whom he
 sides the source of authority, & person, by whom the
 Father does every thing, but the Father does not do
 every thing by his wisdom. This is a natural con-
 quence of our faith: for we know there is in God
 reason, a begotten wisdom, in which we are forced to
 admit the plenitude of the divine Being. *John 1. 9. 14. 15.*
 The genuine sense of the verbal commandment is
 felt on the principles laid down. The Son does every
 thing by the commandment of the Father, by the com-
 mandment of the Father he became man, but as the
 Son is himself the Word of the Father, by whose com-
 word did he receive the commandment? The Son is
 therefore identical the commandment of the Father; or, as
 Clement of Alexandria, says, *the almighty will*: he is
 the *commandment* of the Father; "on the same title that
 is his *Word*, his *reason*, his *wisdom*, and when he acts by
 commandment, it is that he acts by the will of the Fa-
 ther, and at the same time by his own will: for if the
 Father commands by his *will* or *wisdom*, that *will* or *wisdom*
 acts also; otherwise Christ would not have said: "My
 Father wills and I act also" *John 5. 19.* and if receiv-
 ing life from the Father he had not life in himself,
 he would not have said: "As the Father hath life in
 himself, so he hath given to the Son to have life in him-
 self" *ibid.* The Father commands but not by another
 Word, it would introduce an infinite progression, it is by
 the Word, which is his Son, that he commands, and the
 Son receives the commandment as he receives from the
 Father to be his Son also. *As the will of the Father*
 The limits which the writer has prescribed himself, do
 not permit him to add testimonials from the writers
 of different ages, who attest this to have been the doc-
 trine taught in the Catholic Church from the apostolic
 days, nor is it necessary: the fact is of such pertinac-
 iousness that all reasoning is lost in that labyrinth; he pre-
 tends to doubt it: it is the doctrine explained in cate-

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chisms, taught in churches, in universities and schools : so that if the Son be not God, equal to the Father, the christian religion is the most universal system of idolatry that ever prevailed in the world.

We believe in *one God*, the Father, Creator of Heaven and Earth, and in *one Lord* Jesus Christ, his only Son, and in the Holy Ghost, the Lord, and life-giver. As the three Divine Persons have one and the same essence, one and the same divinity ; what we say of the Father, that he is that one only God, who is the Creator of the Heavens and the Earth, is understood of the Son and the Holy Ghost ; and when we say of the Son, that he is the *only Lord*, it is understood of the Father and of the Holy Ghost ; and when we say that the Holy Ghost is the Lord and life-giver, we do not intend to exclude the Father and the Son from that quality, or divine attribute—*we know* that all the attributes of the divinity belong to each of the Divine Persons : Christ said (John xvi, 15) : “ All things whatsoever, which the Father hath, are mine ;” and he added (John xvii, 10) speaking to the Father : “ all things, which are mine, are thine, and all things, which are thine, are mine.” The Father being the source from whom the Son and the Holy Ghost proceed, in him they are understood, and a certain order in writing and speaking is generally, though not strictly or universally, observed : thus Tertullien, in his Book against Praxeas, says : “ If one person only of God or Lord were found in the scriptures, Christ of right would not be admitted to the name of God or Lord : for there is no other but one God, one Lord . . . therefore, I will, by no means, say God or Lords, but I will follow the Apostle : if the Father and the Son are to be named together, I will call the Father God, and Jesus Christ Lord ; but Jesus Christ alone I will call God, as the same Apostle does—‘ from whom is Christ, who is over all things. God, blessed for ever ;’ and the names,” says Tertullien, “ of the Father, God Almighty, my high Lord of Hosts, King of Israel, all these we say Lo-

long to the Son, and in these the Son is come, in these he always acted, and these in himself he thus manifested to men. — all things which are the Father's are mine: why not the names? This reasoning of Tertullian bears no reply: for if all things, which are the Father's, belong to Jesus Christ, certainly all the divine attributes do.

From the order of procession in the Divine Person, appears the force of that unity, to which every thing is naturally reduced: for God is not only one, from the unity of the divine essence, but also the distinction, which is found between the Divine Persons, is reduced to one principle, which is the Father, who contains within himself, as in the source, the Son and the Holy Ghost: for if the Holy Ghost did not proceed from the Father and the Son, as from one principle, there would have been two principles, and unity would not have been in its greatest possible perfection; but as the fecundity of the divine nature, multiplying the persons, refers to the Father alone, the Son and the Holy Ghost, who proceed from him, every thing is primitively included in the Father, as in the whole, whence the force of unity, inseparable from its perfection, is manifest. Hence prayers, in the most common form, are addressed to God the Father, in whom the Son and the Holy Ghost are understood, as in their principle, and source, and to mark the order of procession it is added: "through the Son, in the unity of the Holy Ghost."

To deny the divinity of the Holy Ghost, is a natural consequence of the Arian heresy: if the Son be thought inferior to the Father, because he is said in the scriptures to be sent by him, the Holy Ghost must appear inferior to the Son, by whom he is sent. Christ said (John xv, 26) "When the Paraclete comes, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father, he will give testimony of me."

It has been already shown that the Holy Ghost is the third Person in the order of procession, which argues neither inferiority, subjection, nor imperfection to have

been sent as distinct power the mission than his dignity as his creature. — more, Son, as from Father: St. Paul: our Saviour: we our Lord, erring living in another; but our Saviour learn, that invisible and incarnation the shape of the Holy Ghost upon him. Pentecoste, manifestation another, is fiction argues were not they visible. Thus St. John and the world him not. came to the world which and his procession, in the creation which reason and irrational. As our language of the in other terms

been sent as a messenger by an order intimated from a distinct power, implies inferiority and dependance : but the mission of the Son from the Father signifies no more than his divine generation, and his visible manifestation to his creatures ; nor does the mission of the Holy Ghost imply more, than his procession from the Father and the Son, as from one principle : the Son appeared in the flesh : St. Paul says to Tit. ii. 11. : " The grace of God our Saviour appeared to all men," and he adds (iii. 3. 4) : " we ourselves also were some time unwise, incredulous, erring, enslaved to various desires and pleasures, living in malice and envy, hateful, and hating one another ; but when the benignity and humanity of God, our Saviour appeared" From this apostle we learn, that the grace of God, which had been something invisible and incomprehensible, appeared visible in the incarnation of Christ. The Holy Ghost also appeared in the shape of a dove—Matt. iii. 16, Luke iii. 22 : " and the Holy Ghost descended in a bodily shape as a dove upon him." And he afterwards appeared on the day of Pentecoste, in the form of fiery tongues. This visible manifestation of an invisible person, proceeding from another, is called, in scripture, a mission ; but this mission argues neither inferiority nor imperfection : they were not sent to places, where they had not been, but they visibly appeared, where they had been invisible. Thus St. John says of the Son, i. " He was in the world, and the world was made by him, and the world knew him not." The evangelist immediately subjoins, " he came to his own" (*eis ta idia*) that is, to the visible world which of all right belonged to him, as its creator ; " and his own" (*kai oi idioi*). By this change of expression, the evangelist intimates that it was that part of the creation, which was privileged by the gift of reason, which refused to acknowledge him, for the inanimate, and irrational part, was strictly obedient to his voice. As our language cannot with strict propriety express the sense of the original text, the writer is obliged at times, in other terms, to expose the force of it.

Of the Holy Ghost it is said by the Psalmist, Ps. cxviii, 17, "Whither shall I go from thy Spirit?" and the apostle, 1 Pet. cxxxix, 7, and : "The Spirit of the Lord has filled the world."—Wisd. i, 7.

In the Old Testament there are many passages attesting the divinity of the Holy Ghost, by direct and necessary consequence : the passages now cited shew his immensity. David calls him expressly the God of Israel (1st Sam. xxi, 2) : "The Spirit of the Lord spoke by me, and his speech by my tongue (*ruach Yehovah dibr bi, u'fitya al lisboni*) the God of Israel spoke to me, the Rock of Israel, the Sovereign Lord of Man."—*Megil. B'dan*. To speak is a personal action ; the Spirit of the Lord, who spoke by David, is therefore a subsisting person, and David calls him the God of Israel, the Rock of Israel, the Lord of Man. Language affords no terms more expressive of the divinity.

His almighty power is attested by Job : (xxiii, 26) "the Spirit of God made me."—*Rauch. d'asphat*.

The creation of all the Host of Heaven, is ascribed to the Holy Ghost : Ps. xxxiii, 6 : "By the word of Jehovah the Heavens were made, and by the Spirit of his Mouth all their Host." It is a gross absurdity to imagine that God spoke in articulate sound : to whom would he have addressed them ? To his creatures, they did not exist. In what language ? There was none. The word of God is his reason, his wisdom, his Son ; the Spirit of his Mouth is the divine Spirit, the Holy Ghost, by whom God made the Heavens and all its Host.—*Bidebar. Jehu*.

The same truth is expressed in terms nearly similar : Ps. cxxxix, 7, "How numerous thy works, Jehovah, thou hast made them all by thy wisdom ; the earth is full of thy possessions this great sea Thou wilt withdraw their Spirit and they will cease to move, and return to their dust. Thou wilt send thy Spirit, and they will be created, and thou wilt renew the face of the earth."

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In the New Testament there is no truth of religion more expressly revealed than the divinity of the Holy Ghost: in the most solemn invocation of God, that by which we are regenerated, we are ordered to invoke the Holy Ghost, together with the Father and the Son. Going, said Christ to his apostles, Matt. ult. "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From this passage we learn that the Father, the Son, and the Holy Ghost possess one and the same power, of necessary consequence one and the same divine nature. To act in the name of any superior is to exercise a power delegated from him: all officers in a Monarchy act in the name of the Prince; in a Republic, magistrates act in the name of the State; in a word, all officers act as delegates of the sovereign power, whether vested in one or many.

The apostles have repeatedly inculcated this truth, that it was the Holy Ghost, who spoke by the prophets — 2. Pet. i. 21: "For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost."

St. Paul to the Jews, Acts ult. said: "The Holy Ghost has spoken justly by the prophet Isaiah to our fathers, saying: go to this people and say: hearing you shall hear, and not understand, and seeing you shall see, and not discern." We know from the prophet Isaiah, vi. 9, that it was the God of Israel who spoke to him: "I heard the voice of the Lord, saying, whom shall I send and he said, go and say to this people, hearing you shall hear, and not understand, and seeing you shall see, and not discern." All the prophets speaking to the people commenced by these words, or others of similar import: thus saith the Lord God of Israel

St. Luke says, l. 8, "And Zachary . . . was filled, with the Holy Ghost, and prophesied saying: blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people as he spoke

by the mouth of his holy prophets, who have been from the age." The Holy Ghost, therefore who inspired the prophet Zachary, and all his predecessors, was the only true God, the God of Israel. St. Peter calls him God, without any addition. Acts i, 3 : " But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost . . . you have not lied to men, but to God."

St. Paul calls him God, and, to obviate all subterfuges, says that our bodies are the temples of the Holy Ghost—1. Cor. vi, 19 : " Do not you know that your body is the temple of the Holy Ghost . . . glorify and bear God in your body ;" and 2. Cor. vi, 16 : he says : " You are the temple of the living God." If our bodies be the temple of the Holy Ghost, the temple of the living God, the Holy Ghost, of all necessity, must be the living God.

The Holy Ghost rules the Christian church absolutely and independently ; Acts x, 20 : " The spirit said to Peter : go to them without any hesitation, because I sent them."

Acts xiii, 2 : " The Holy Ghost said to them, separate Paul and Barnaby for me unto the work, to which I have called them."

Acts xvi, 6 : " They (Paul and Timothy) were prohibited by the Holy Ghost to speak the word in Asia."

Acts xx, 28 : " Attend to yourselves, said St. Paul to the prelates assembled from Ephesus at Miletos, and to every flock, in which the Holy Ghost has placed you, bishops, to rule the church of God." In short the Acts of the Apostles have been called by some writers, and not improperly : the gospel of the Holy Ghost.

St. Paul makes him the author of all miraculous powers : after an enumeration of supernatural gifts and graces, the apostle thus concludes : " all these, one and the same spirit effects, (*energei*) distributing proper gifts to each, (*idia ekasse*) according as he wills,"—1. Cor. xii, 11.

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Against the divinity of the Holy Ghost, no exception can be stated from sacred writ: it is no where said, nor even insinuated, that the Holy Ghost is a creature, he is no where ranked with creatures. Ps. ciii, and cxlviii, the most exalted of God's creatures are called on to bless him; the Holy Ghost is not mentioned.

St. Paul, shewing that the highest orders of created spirits are subject to Christ and dependent on his will, does not include the Holy Ghost, who, if a created spirit, ought to have been in a particular manner specified by the apostle to obviate an intolerable error in religion, that of paying divine honours to a creature. Coloss. i, 16. "In him (Jesus Christ) all things were created, these which are in the Heavens, and these, which are on the Earth, all things visible, and all things invisible, whether thrones, or dominations, whether principalities or powers, all things were created by him, and to him, and he is before all, and all things subsist in him.

St. Peter says that Christ is at the right hand of God; angels, powers, and virtues subject to him. He does not include the Holy Ghost.

Several passages indicate the inferiority of the Son to the Father, but they are all relative to his humanity, in which he is inferior to the Father, and the Holy Ghost. In it he died, and rose from the dead, in it he offered to the adorable Trinity, the price of man's redemption.

There are some passages in which the sense is obscure, these are distorted by ignorance or malevolence. For instance, John xvii, 3: "This is life eternal, that they

in Heaven; he is not from Heaven, therefore he is not
 as true as the beginning Son of Man. For he did not
 come to earth from Heaven; and the same Person, who was
 born of God in Heaven then, was also Son of Man; hence
 all actions and sufferings as Son of Man, or pertaining
 to his human nature, are to be ascribed to his divine
 Person.

A passage seemingly more obscure is found in 1st Cor.
 15. The apostle says that after the Resurrection all things
 will be subject to Christ, and then that the Son himself
 will be subject to the Father, who made all things sub-
 ject to him. The apostle there describes the triumph of
 Christ at the general resurrection, after he has destroyed
 all his enemies, the last of which is death, and last the
 Christians, lately converted from idolatry to the Chris-
 tian faith, might imagine that the Son would then dis-
 possess the Father, as Jupiter was said by the Heathens to
 dispossess Saturn. St. Paul says that, even then, in his
 greatest triumph, the Son will yet be the least subject to the
 Father. As man he triumphs over all his enemies, sin
 and death, the consequence of sin, as man therefore he
 will continue subject to the Father.

There are other passages in scripture, which require
 some elucidation, in order to determine the genuine sense,
 and exclude the unfounded conjectures of innovators:
 Wisdom says (Prov. viii, 22): "the Lord created me in
 the beginning of his ways; and (Eccl. xxiv, 22) "then
 the Creator of all Things said to me, and he, who created
 me rested in my tabernacle." And (Acts ii, 36) Peter
 said: "Let therefore the whole House of Israel most cer-
 tainly know that God made this Jesus, whom you cruci-
 fied Lord and Christ.

In the former passages, Wisdom is said to be created;
 and, in the latter, Peter asserts that God made Jesus Lord
 and Christ: hence it is inferred, that the Son must be
 inferior to the Father, who created and made him Lord.
 But the intended sense of these passages is omitted, and

the inference deduced from a sense affixed in order to support error: in the first passage there is a mis-translation: the original text has: "The Lord possessed me" in *Kegan* an appropriate term, to signify the Birth of a Son, *Levin* to all possessions: Gen. 18: 1—when Eve gave Birth to Cain she said: "*Kanishi yth eth Jehovah*"—I possessed a Man from God, as the Hebrew original of Ecclesiasticus is, for it is possible that the writer, speaking on the same subject, made use of the same term as the writer of Proverbs, though it is more probable that the version is sincere, neither the expression *to create*, nor the expression *to beget*, can strictly express the production of the Son, though assuming all the perfections, which they express, and excluding the imperfections of language, combined these expressions, give an approximate idea: generation implies a production in the same substance of the same nature, but supposes an alteration in the generator, of which God is totally incapable; creation speaks the production of a different substance, but without change or alteration in the Creator. Neither the one nor the other can express, with strict propriety, the production of the Son, it is partly expressed by the term generation, because it is in the same substance, and partly by the term creation, because it supposes no change or alteration in the Father of Christ: that the Father of Christ is the one true God, St. Peter said, with great propriety, that the like Person whom they crucified was made Lord, not by any created goods, nor participation of grace, but by the grace of the Father, and the Holy Spirit, and the Father, and the Son, would not have said, that the same Jesus is Lord, not only true God, but also true man, and no other Person. The remaining difficulties of other passages are all solved on the principles laid down. There are also some passages proposed by modern Critics, of which the writer gives an instance, and shows that they of the same kind are invalidated in the same manner.

From this it appears that the original text has: "The Lord possessed me" in *Kegan* an appropriate term, to signify the Birth of a Son, *Levin* to all possessions: Gen. 18: 1—when Eve gave Birth to Cain she said: "*Kanishi yth eth Jehovah*"—I possessed a Man from God, as the Hebrew original of Ecclesiasticus is, for it is possible that the writer, speaking on the same subject, made use of the same term as the writer of Proverbs, though it is more probable that the version is sincere, neither the expression *to create*, nor the expression *to beget*, can strictly express the production of the Son, though assuming all the perfections, which they express, and excluding the imperfections of language, combined these expressions, give an approximate idea: generation implies a production in the same substance of the same nature, but supposes an alteration in the generator, of which God is totally incapable; creation speaks the production of a different substance, but without change or alteration in the Creator. Neither the one nor the other can express, with strict propriety, the production of the Son, it is partly expressed by the term generation, because it is in the same substance, and partly by the term creation, because it supposes no change or alteration in the Father of Christ: that the Father of Christ is the one true God, St. Peter said, with great propriety, that the like Person whom they crucified was made Lord, not by any created goods, nor participation of grace, but by the grace of the Father, and the Holy Spirit, and the Father, and the Son, would not have said, that the same Jesus is Lord, not only true God, but also true man, and no other Person. The remaining difficulties of other passages are all solved on the principles laid down. There are also some passages proposed by modern Critics, of which the writer gives an instance, and shows that they of the same kind are invalidated in the same manner.

From this saying of Christ, adduced by St. Paul (1 Cor. 15. 10) "It is more happy to give than receive." It is infer-
 red, that the Son, to whom all power in Heaven and Earth
 is given, is less happy than the Father. The maxim is
 really true of the Son, as Man, as such he is inferior to
 the Father; considered as God the maxim does not ap-
 ply, for it is confined to beings deficient, or defective,
 capable of change, and alteration, in a word to beings in
 respect of receiving and having their wants supplied.
 The Son received power and wisdom, so that he never
 was deficient in either, or in a capacity of receiving. For
 the wisdom of God is eternal as God himself; it was given
 to the Son to have life in himself, so that he never was
 deficient.

Specimen of a logical sophism.
 Christ is the Son of the one true and only God; there-
 fore he, of whom Christ is not Son, is not the one true
 and only God; but Christ is not Son of the Trinity, nor
 of the Holy Ghost, therefore neither the one nor the God
 there is God.

To give a general solution to all such sophisms, it must
 be observed, that though the divine nature is *simple*,
 and *indivisible*, it is equivalent to *incomposite*, because it con-
 sists of three distinct persons; hence the proposition, Christ is
 the Son of the one true and only God is equivocal; it is true
 in this sense, that the Father of Christ is the one true and
 only God; and false, if understood as if the Father was
 exclusively the one true and only God, because the Son
 is also the one true and only God; so is the Holy Ghost be-
 cause these three Divine Persons are one true and only God; and
 by the Trinity we understand nothing else than three dis-
 tinct persons in one God.

A similar sophism may serve to confirm the truth
 thus: John is son to Peter, but Peter is a true man; so
 therefore Peter, of whom John is not son, is not a true man,
 in this sophism, as in the former, the middle term of rule
 or comparison is not the same in both propositions: but

although it should be scriptural, because it is conforma-
 ble to the scriptures. Athanasius, in his middle epistle, that
 speaks of the Arians, says, that the Arians complained without cause,
 that the term had been used to express the truth; long be-
 fore the Council of Nice. He also transcribes a letter of Eusebius from the
 Council of Nice to his people of Caesarea, in which the
 bishop says: "We know that many ancient bishops,
 and celebrated writers, have used the word *consubstantial*,
 to express the Godhead of the Father and the Son." See
 the letter, book i, ch. xii. Hence Theodoret concludes,
 ch. xiii, "the word *consubstantial* is no new found thing,
 nor lately invented by the Fathers assembled at Nice,
 but in use among our ancestors long ago, and delivered
 to us by their posterity, from hand to hand; of this Euse-
 bius is himself a sufficient witness." He could not cite
 a better: Eusebius was a man of profound erudition,
 and not a little favorable to the Arians, though he sub-
 scribed the Nicene Creed, and attested that all the bi-
 shops did by common consent approve that form.
 The Arians, of all heresies the most artful, to elude
 the subscription, pretended that the term *consubstantial*
 had been censured by a council in Antioch; to this
 Athanasius replied that it had been censured in the sense
 of a council, by Paul of Samosata, patriarch of Antioch,
 who, in compliance to the celebrated Zenobia, at first
 suppressed the mystery of the Trinity, and pride prevent-
 ed his retraction; he afterwards denied it. He under-
 stood the term *consubstantial* in a corporal sense, as one
 substance to another, that is, two distinct
 substances of the same species, hence Hilary, in his last
 book on Synodus, says, "the Samosatensians confessed the
 consubstantiality in a bad sense; did the Arians de-
 ny it in a better? Eighty bishops formerly rejected it;
 thirty hundred and eighteen lately approved it; the for-
 mer against an heretic disapproved it, was it not also against
 an heretic that the latter approved it? If these disprov-

ing, and those approving, both established the same thing, why do we pick up things which have been well constituted? as this term *hypostasis* in the Greek sense imports unity, without distinction, and the procession of one from another, it is, with strict propriety, applied to the persons of the Trinity. *Person* in our language, or *persona* in Latin, implies the prime substance in an intelligent nature. The Greek term *hypostasis* has a more general signification: it imports any thing really subsisting, whether in an intelligent nature, or not. St. Paul, 1 Cor. xi, 17, calls the foundation of his glorying *hypostasis* *kakodestis*; and to the Hebrews xii, 1, he calls faith the foundation of our hope, *hypostasis*. To the Hebrews i, 2, he calls Christ the splendor of the Father's glory, and the impression of his person, (*splendor* *ipsius* *personae* *autem*). It therefore signifies in general the foundation of nature, whether intelligent or not, and is distinguished from essence, which imports in another as in a subject: thus for instance rationality and animality, which constitute human nature, or the essence of man, do not exist in themselves, but in man. The *person* or *hypostasis* exists in itself. Things, which exist in themselves, are said to subsist. Essence, therefore, may be considered as a *total form* existing in another, and *person* or *hypostasis* as a *whole* existing in itself. Thus in the instance adduced, human nature is a *total form* existing in man, and man is a *whole*, existing in himself, and by himself. In a word, the man does not exist in human nature, but human nature exists in the man; hence also it appears that *person* or *hypostasis* does not add any degree to nature, which is a *total form*, but merely the act or mode of existing; it likewise follows that *essence* or *nature* is communicable, but *person* or *hypostasis* is not; for it is repugnant that what exists in itself and by itself should exist in another and by another.

As the term *ousia* or *essence* was sometimes abused by heretics, so was the term *hypostasis* it was warped by Arians from its natural signification to imply essence, and

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must not be understood as if it were a novelty, but as if it were a
 in the Council was censured by the Council of Sardis in
 constantinople had been censured by the Council of
 in the sense of the Samosatensians, who say they
 in catholic tradition, faith and confession that there is
 but one hypostasis, which Heretics call *trinity*, essence of the
 Father, of the Son, and of the Holy Ghost, *substantia*.
 An *essence* is a *substantia* in philosophy, and in scholastic divinity.

There are other terms in use amongst divines, to ex-
 press their ideas with greater precision, which, though
 not found in the scriptures are evidently deduced from
 them: thus, as Jesus Christ is the only begotten Son
 (*Monogenes*) of the Father, it is proper and peculiar to
 him to be a Son and (*Monogenes*) must be a property
 as there is but one Father God (1st Cor. viii.) It is there-
 fore proper and peculiar to him to be a Father and (*Pater*)
monogenes must be a property: this the apostle teaches us
 precisely Ephes. iii. 14: "I bend my knees before the
 Father of our Lord Jesus Christ, from whom every crea-
 ture, in the Heavens, and on the Earth, is created, and
 in like manner, such the Holy Ghost alone proceeds from
 the Father, and the Son (John xix.) such procession is
 proper to him, and of course a property. In like man-
 ner, as Jesus Christ is true Son of the true Father (1st
 John v.) there must be a true relation between the Fa-
 ther and the Son: for a son cannot be supposed without
 a relation to a father: father and son are correlatives.
 again, if the Father be distinct from the Son, why may
 not paternity be a notional term, or name, by which the
 Father is distinguished from the other divine Persons: *nam*

If the writer descends to these minutiae, it is to jus-
 tify scholastic divines, against the clamors of innovators,
 who, ignorant themselves, and imposing on the igno-
 rance of their insatuated disciples, teach them to believe
 that Catholic divines have introduced doctrines contrary
 to sacred writ, because the terms, in which Catholic
 truths are announced, in order to preclude the subtleties
 of factious, are not found in scripture. The writer
 has shewn, and he fears no contradiction, that, if the

To the Father, to whom all things are made known, and who is the source of all life and light. The Father is the Father of the Son, and the Son is the Son of the Father. The Father is the Father of the Spirit, and the Spirit is the Spirit of the Father. The Father is the Father of the Church, and the Church is the Church of the Father. The Father is the Father of the world, and the world is the world of the Father. The Father is the Father of the universe, and the universe is the universe of the Father. The Father is the Father of the Godhead, and the Godhead is the Godhead of the Father. The Father is the Father of the Trinity, and the Trinity is the Trinity of the Father. The Father is the Father of the Kingdom, and the Kingdom is the Kingdom of the Father. The Father is the Father of the Church, and the Church is the Church of the Father. The Father is the Father of the world, and the world is the world of the Father. The Father is the Father of the universe, and the universe is the universe of the Father. The Father is the Father of the Godhead, and the Godhead is the Godhead of the Father. The Father is the Father of the Trinity, and the Trinity is the Trinity of the Father. The Father is the Father of the Kingdom, and the Kingdom is the Kingdom of the Father.

you from the Father, the Spirit of Truth, who proceed
from the Father. In these few words his mission and
proceeding is stated with such precision, his distinction
from the Father and Son, and his unity with them, is so clearly
set forth, that it is necessary to state the same person, saying
send him, who has proceeded from himself.

Though nothing can add to the force and perspicuity of the passages already cited, many others of similar import may be adduced: Thus (John v) Christ says of the Father, "There is another who giveth testimony of me, and so fly of the Holy Ghost (John xv).

And you **unbelieving Comforter**. John viii. he said to the Jews: **no R.M.** written in your law that the testimony of two men is true: I am, who give testimony of myself, and the Father, who knew me, gives testimony of me. **Myself, himself, and the Father two witnesses;** and (John. xiv) speaking of the Holy Ghost, he said: "he will give testimony of me." Hence St. John, in his epistle (i. 7) **testified, with great truth and prophecy, that there are three, who give testimony in Heaven, the Father, the Son, and the Holy Ghost.** The Arians, therefore, in vain endeavoured to expunge the text: it **has never been in St. John's epistle, it is not the law explicitly revealed in his gospel,**

This mystery, though not expressly taught in the old law, the Jews, prone to idolatry, might be induced to believe a plurality of Gods, was revealed in obscure terms, which, when minutely discussed, could bear no other sense; when explicitly proposed, it was found in the books, which they knew to be divine; this, like other truths, expressly taught in the new law, was involved in obscurity in the old; thus Israel's living is now a divine person, as distinguished, the divinity of the Son asserted, and his mission as Man from the Father and the Holy Ghost clearly foretold: "I hear Jacob's name whom I call, I am he, I am the first and I am the last, my hand has founded the earth, and my right hand has measured the Heavens; I call them and they come together, be you all assembled and hear: the other divine persons. Hence it appears that though

you from the Father, the Spirit of Truth, who proceedeth from the Father, these things I shew unto you. He that loveth him, will execute his will in Babylon, and harm on the Chaldeans. I have spoken and called him, I brought him, and his way has prospered: draw near to me & hear this. I did not speak from the beginning in secret; from the time of being there, etc. I said now my Lord Jehovah has sent me, and his Spirit is in the whole of the passage it is Jehovah who speaks, and in the conclusion, he introduces Jehovah and the Spirit of Jehovah, who sent him. It is therefore certain that there are three distinct in Jehovah, which we call persons.

There is a remarkable passage in Numbers, in which the mystery of the Trinity is strongly intimated, though not so clearly expressed as in other passages, which have been adduced: "God said to Moses, speak to Aaron and to his sons, and say to them; thus you (shall tell) the Children of Israel; say to them; may Jehovah bless thee, and preserve thee; may Jehovah show his face unto thee, and have mercy on thee; may Jehovah raise his face over thee, and give thee peace. Thou shalt invoke my name over them, and I will bless them." This repetition of Jehovah, if not to insinuate a distinction of persons? The conclusion; invoke my name over them, and I will bless them, marks the unity of the divine essence.

Many sophisms which may appear embarrassing, and are so, to the man who is not an acute dissection, are solved by the general principles, which the writer states for the satisfaction of the reader.

A divine person, besides the divine essence, includes a relation, by which it is distinguished from the divine essence; thus the Father, besides the divine essence, includes the relation, *paternity*, by which relation this divine person is distinguished from the essence, considered merely as essence. The Father, therefore, as Father, negates the Son; this divine essence does not. This reasoning is applicable to the other divine persons. Hence it appears that though

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ed) no Man has ever observed that, though the divine
-ful Father, the Son, and the Holy Ghost do not
-midly concur, there is no unity, because there is
-ni after one thing absolute and three relative, which is di-
-si, things distinct from that one thing absolute, but by a distinc-
-tion of reason, as logicians say.

1. **Idiosyncrasy** there are none identically, for the simple
 reason from accident, and yet a composition, of which the di-
 versity is incapable, it is therefore natural, proper, and
 necessary for God, to be a Father, a Son, and a
 Holy Ghost, possessing one and the same essence, and as
 many perfections as contained in the divine essence, one per-
 son cannot be more or less perfect than another, the same
 perfection is in the Father, the same in the Son, the same
 in the Holy Ghost, but in a different manner, in like
 manner the same essence is in itself in the Father, but with
 relation of a person producing, and itself in the Son,
 with the relation of a person produced, yet the Son is the
 same with the Father in essence and may be said with
 propriety like him, but not like him in the relation of
 paternity, because he is the Son not the Father, the
 Holy Ghost is the same, with the Father and the Son in
 essence, and like them, but not like them in the re-
 lation of spiration, because he is produced, and yet not
 produced, he is the term, which concludes the divine
 emanation; but can not degenerate from the source

Jesus Christ is expressly called *Abba* by *Agabus* *Simeon* the Holy Ghost therefore cannot be called *Abba* though the *Scripture* does not expressly *say* the reason of *Tristram* which is a *but* that on a *mystery* so far beyond it ut-
terly *in* *meets* it nearly *him*; *however* *St. Augustine* *think* *that* *the* *second* *person* *or* *mode* *is* *called* *son* *because* *it* *is* *produced* *by* *an* *intimate* *understanding* *and* *in* *firm* *the* *nature* *of* *its* *production* *unlike* *to* *the* *first* *person* *who* *is* *the* *Holy* *Ghost* *who* *is* *produced* *by*

which is not from the nature of the
impulse towards it.

As in the strict and abstract question proposed on the
substance of the divine persons; things are said to sub-
sist which exist in themselves, thus a man exists in him-
self, he therefore subsists; humanity does not exist in
itself, but in the individual of the human species, it
therefore does not subsist.

And distinct subsistence seems to be indispensably neces-
sary to constitute a distinct person, and more particu-
larly so, when there is but one and the same existence;
as in the divine essence subsists in itself, and by itself; it
is this, not from the divine relations, which distinguish the
persons, who subsist; but the divine relations they derive
from the divine essence, that they subsist for the relation of
Father to Son, is consequent to the act of generation,
which is the foundation of it; and the persons, in our
limited mode of conception, must subsist as it could not
be deduced. This is one of the many supernatural truths,
and our human imagination cannot reach. Early writers
divided seem agreed in their manner of explaining the
subject, though they are unanimous in asserting the re-
ality of it; that there are three persons really dis-
tinct in one and the same divine essence.

Holy Ghost is not a creature, an intelligent and accurate writer
thinks that the divine subsistence may be considered
partly one, and partly many; partly absolute, and partly
relative; partly common to the three, divine Persons,
and partly proper to each; partly of the divine Essence,
and partly of the persons.

Holy Ghost therefore cannot be called a person, as it is not
possible to justify this opinion, which like all other opinions of
this kind is not founded on truth, nor on any solid reason,
though it may argue, with some force, at seemingly well
founded opinion, without sufficient reason; this writer
thinks that the subsistence of persons are two functions, it con-
stitutes the substance of a person, and is in itself, not
depending on anything else, this is the first supposition, and it

distinguished that suppose, or person from all others; this is its second function. These functions are, he says, perfectly distinct, the one can be without the other. Thus, for instance, Adam subsisted when alone, but was not distinguished from other men, who were not yet in Being; and, in the divine Persons, active spiration is distinguished, but does not constitute. He also observes, that is one thing, to speak of subsistence, with respect to the divine Essence, and another thing, to speak of subsistence with respect to the divine Persons: for if we speak of the divine essence, it is not constituted by any relation, nor does it receive subsistence from the divine relations, nor has it in itself intrinsically subsistence; so that if by an operation of the mind we exclude from it all relations, it will yet be existing in itself, and distinguished from all other essences, though it will not have in itself distinct persons. He proceeds to observe that the divine Persons are distinguished by relation, and consequently have, from relation, subsistence according to its second function: for the divine Persons are distinguished by the least possible distinction; it is therefore that which is founded in relation. This is taught by all Councils and all the Fathers; they say that relation alone introduces distinction, and number, in God. He adds that, the divine Persons have from relation, as it includes the divine essence, subsistence, according to its first function: for relation, says he, comprises the divine essence, and adds to it a certain order, relation being in itself nothing else but the order of one thing to another, must of necessity comprise that thing, of which it is the order to another, it therefore, concludes this writer, constitutes the divine person in as much as it includes the divine essence, and distinguishes the person in as much as it introduces another person, whence it renders the divine essence in the person thus constituted and distinguished inseparable, because it terminates in the person the divine essence, which from its nature is communicable to itself, hence it appears that

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there is in God one absolute substance and three relative and proper, which are in reality one and the same with the one absolute substance. These three different opinions (seemingly) different in this substance and difficult question, perhaps nothing more satisfactory can be said.

That the Son proceeds from the Father and all which strict propriety, called God of God and light of light, had been already shown to heretics, if any, who pretend to believe a Trinity, deny it, though Calvin and some of his disciples, have spoken loosely on the subject to those whose understandings are warped by passion, pride, or prejudice, immersed in the labyrinth of error, and who speak correctly on any subject to no purpose as yet is said.

That the Holy Ghost proceeds from the Father and the Son is an article of Catholic doctrine, and since the Greek schism, at least, a term of communion, though formerly like many other revealed truths, before it was expressly proposed by the church, it might have been denied through ignorance or mistake, without incurring the guilt of heresy.

The Arian heresy gave rise to this, as it did to many other controversies, it was pretended by these early reformers, that the Son was created by the Father, and God of an inferior rank, and limited power; that the Holy Ghost was created by the Son, but from the limitation of his power, he was thought incapable of creating a God of any rank. How men could have been subjected to such an illusion is not easy to conceive, as the most simple idea of God excludes subordination, dependence and creation.

Macdonius, patriarch of Constantinople, in 449, an ambitious prelate, who would sacrifice both the Church and the State to that phantasm, some borrowed from the Arians this last error, he expressly denied the divinity of the Holy Ghost, and his procession from the Father, though it is not certain that he denied the divinity of the Son; In opposition to this error, the Council

oil of Constantinople in 1601 declared the settled doctrine of the Church, that the Holy Ghost proceeds from the Father, and the whole Western Roman Pontifical fell into error, that is, that the Holy Ghost proceeds exclusively from the Father, not from the Son. In the words of St. Cyril and in the Council of Ephesus, (Tom. Con. Tom. ad Cap. 37) a Nestorian Creed is found, in which it is asserted, that the Holy Ghost has not his subsistence from the Son, but proceeds from the Father alone. And Theodoret, who in the commencement thought favourably of Nestorius, and John of Antioch, and under the false persuasion, that St. Cyril taught an unity of nature in Jesus Christ as well as an unity of person, wrote a refutation of St. Cyril's anathemas; in this work, which was censured by the fifth General Council in Constantinople, he expressly states that the Holy Ghost is not from the Son, nor by the Son, but from the Father alone. His attachment to Nestorius, not to his errors, caused his expulsion from his See, in which he was afterwards re-instated by the Council of Chalcedon, and the authority of St. Leo, after he had anathematized both Nestorius and his errors. As matters of greater consequence were then in agitation, this error passed unnoticed, and was not heard of more until the year 767, when a Council was held at Gentilly, in presence of Pepin, father to Charlemagne, in which the Greeks and Latins had some dispute on the Trinity, which is not marked by contemporary writers, but as no other controversy has existed between the Greeks and Latins, the procession of the Holy Ghost must have been the subject in debate; about one hundred years after in the pontificate of Nic Greek, a restless people, threw some discontent. Theophylactus, in his commentaries on John iii, accused the Latins of believing the Holy Ghost to proceed from the Son, and there was no schism until 1054, when Michael Cerularius, the many prelates, who dishonored the See of Constantinople, the most ignorant, restless, and am-

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in order to recede to himself, as he vainly imagined, the title of Universal Patriarch, pretended that the Roman Pontiff, and the whole Western Church, had fallen into heresy. In his letter to the bishop of France, which was by his order communicated to Leo IX., he brings many frivolous, and some childish accusations against the Latins. The addition of the words *and from the Son*, to the Constantinopolitan Creed, was not forgotten: it was, in truth, the only article worthy of notice. The Pontiff, a man of reflection, celebrated for science, &c. he was not sanctity, returned a solid refutation of these pretended charges, then sent legates to Constantinople, who, finding the obstinacy of this ignorant prelate invincible, denounced a sentence of excommunication against him; he in turn excommunicated the Pope, and the whole Western Church. His successors, as ignorant and obstinate as himself, persist in his error to this day. Though Photius he called the author of this schism, because, to support his intrusion, he had laid the foundation of it about the year 884, yet, as he was removed from that See in 886, it was suppressed, and dormant until 1054. Of this man it has been said, that, though his science was unrivalled in his day, his hypocrisy surpassed it; he had the sanctity of an angel in his words, and the malignity of a demon in his actions. His analysis of ancient authors is a master-piece, it speaks the penetration of his mind, and the extent of his erudition. That the Holy Ghost proceeds from the Son, as from the Father, has been at all times the settled doctrine of the Catholic Church: it is to naturally and necessarily deduced from the scriptures, has been with such clearness and precision explained by Catholic writers, particularly Saints Anselm and Thomas, that a perseverance in the opposite error, argues insurmountable obstinacy in modern Greeks. In the xvi. of Iban, Christ says: *an* *in* *the* *which* *the* *Father* *hath* *are* *in* *me*, *and* *in* *the* *xvii.* *he* *says*, *of* *Constantinople*, *the* *most* *obscure*, *and* *im-*

speaking to the Father : " all things come from me." The Son therefore possesses all things, which the Father hath, except the relation of paternity, by which alone the Father is distinguished from the Son ; he therefore hath from the Father to be the source and principle of the Holy Ghost, and if he had not he would have been distinguished from the Father by something more than an opposite relation : for to be the principle of the Holy Ghost, has no order, and cannot be an opposite relation from the Father to the Son ; the Son is therefore as well as the Father the source and principle of the Holy Ghost. To assert the contrary, is to introduce the Arian heresy, in which the Father is distinguished from the Son substantially, an heresy which the Greeks detest. In the same chapter, Christ says, speaking of the Holy Ghost : " he will glorify me, because he will receive of mine, and announce to you." He had previously told them what the Holy Ghost would receive from him saying (*ibid.*) " he will not speak from himself, but what things soever he shall hear, he will speak." It is knowledge, therefore, which he receives from the Son, and this is identified with the divine essence. Christ said he will receive of mine not simply mine, because the Holy Ghost did not receive from him to be a Son, as he did not receive from the Father to be a Father.

In vain the Greeks endeavour to elude the force of these passages ; their evasions only serve to make their error more criminal. The Holy Ghost, say they, may be said to receive of the knowledge of Christ, because he teaches nothing contrary to his doctrine ; but, on the same principle, the Father might be said to receive from the knowledge of Christ ; moreover, Christ, as if to anticipate this evasion, added, that the Holy Ghost would not speak from himself. His knowledge therefore he takes from the Father, and consequently from the Son, otherwise the knowledge of the Father would be distinct from that of the Son, which to pretend is a manifest impiety.

They add Holy Ghost the same treatise. This is merely intended. From the Father knowledge and knowledge as the Son hath.

There are says of the Holy you," he comes, whom believe the Holy was not there can imply not understood of sent by the Son by the Holy Ghost, namely, the Holy Spirit : " If any not his," and God, God sent He is in like manner Matt. x : " The Holy Ghost of propriety, Spirit of the Father from the Father be called the Father and proceed from the Father. This catholic Councils, confirm their teaching of Constantinople faith, in the contrary. Mode.

They add that the Saviour might have said: "the Holy Ghost will receive of mine," because he takes from the same treasure with Christ, that is, from the Father. This is merely substituting an imaginary sense to that intended. For the Person of the Father is not the treasure of Christ, but the divine essence, which Christ has from the Father and in it all the treasures of the knowledge and wisdom of God—Col. ii. a treasure of knowledge and wisdom is an absolute perfection, which the Son hath in common with the Father.

There are other passages of equal force: thus Christ says of the Holy Ghost (John xvi): "I will send him to you," he had said (John xv): "when the Paraclete comes, whom I will send from the Father." The Greeks believe the Holy Ghost God, independent as we do, he was not therefore sent as a servant; his mission of course can imply no more than his procession, nor can it be understood of the gifts of the Holy Ghost: they are not sent by the Son, or the Father, but infused in our hearts by the Holy Ghost, who is given to us.—Rom. v. Finally, the Holy Ghost is called the Spirit of Christ—Rom. viii: "if any man have not the Spirit of Christ he is not his," and Gal. iv: "because you are the children of God, God sent the Spirit of his Son into your hearts." He is in like manner called the Spirit of the Father—Matt. x: "the Spirit of your Father will speak in you." The Holy Ghost could not be called, either with truth or propriety, the Spirit of the Son, as he is called the Spirit of the Father, if he did not proceed from the Son as from the Father. Neither the Father nor the Son can be called the Spirit of the Holy Ghost, because they do not proceed from him.

This catholic truth has been taught by five General Councils, composed almost wholly of Greek prelates, before their schism; yet Jeremy, the schismatical patriarch of Constantinople, in his censure on Luther's confession of faith, in the face of truth, confidently affirms the contrary. Modesty finds no place amongst this man's faults:

for it, as he pretends, not only all the General Councils, but any one General Council, had declared that the Holy Ghost proceeds from the Father alone, then the Greeks in their disputes with the Latins, in the Council of Bass, in 1058, and in the Council of Florence, in 1439, would not have been reduced to silence, and yet at least, a seeming acquiescence. The Latins believed these Councils infallible as the Greeks did, the authority of any one of them, would have been irresistible. In these Councils, as well as in the ii. Lyons in 1274, the Latins forced the Greeks to acknowledge that they had swerved from the doctrine taught by the Councils and Fathers of the Greek Church.

The profession of faith composed in the Council of Nice, is recited entire by St. Cyril in his exposition of the creed, and by Rufinus, Lib. 15. Hist. cap. 6. In it there is nothing said of the Holy Ghost but these few words: and in the Holy Ghost, (as it is to agree Prolog.)

No controversy on the subject was yet in agitation. In the Council of Constantinople, the words, who proceeds from the Father, were added to the Nicene Creed, because the procession of the Holy Ghost from the Father was then denied by the disciples of Macedonius. They pretended that the Holy Ghost proceeded exclusively from the Son, that he was created by him; and as far inferior to the Son, as the Arians thought the Son inferior to the Father.

From a Council held at Alexandria, in 430, against the new doctrines of Nestorius, St. Cyril wrote to that infatuated prelate; in his letter we read this remarkable passage: "the Holy Ghost is called the spirit of truth; and Christ is the truth, hence he proceeds from him in like manner as from the Father." St. Cyril, to shew the unity of person in Christ, states as an acknowledged principle, that the Holy Ghost proceeds from Christ as he does from the Father. His argument is conclusive: for if the Son dwell in Christ as in his temple, according to the opinion of Nestorius, the Holy Ghost, God equal

in the Father and the Son, could by no possibility proceed from Christ, a mere man, in whom the Son dwelt on his temple. This letter was read in the General Council of Ephesus, in 431—see Tom. Con. Tom. 1, Capi. 13—and approved by that Council, as it was by the 1st Gen. Ass. in by the 4. Gen. Ass. ult. by the 6. Gen. Ass. and by the 7. Gen. Ass. ult. This last Synod was held at Nice, in 325, at the instance of the Emperor Constantine, and his mother Irene. Of the 318 prelates who composed the Council, few, if any, were Latins, except the legates of pope Adrian, who presided there; in it the creed was sung, with the addition, "and from the Son," which had been the custom long before in the Latin church.

Add to this the Athanasian creed, in which it is clearly asserted, that the Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding. Whether this profession of faith be composed by Athanasius, or by some other Catholic prelate, who assumed his name, is difficult to determine, and useless to enquire: the name of an author neither augments nor diminishes the force of truth. This profession of faith was admitted and acknowledged to contain the doctrine of the Catholic church in Athanasius's days, and even since, is cited in his name, by St. Austin, on the whole Psalm, by Gregory Nazianzen, in his oration in praise of Athanasius. This great prelate says that Athanasius composed a most perfect profession of faith, which the East and West venerate. There was no other profession of faith known to the East and West by the pen of Athanasius, but that which yet bears his name, and whether he wrote it or not, it is not the less true that both the East and West did venerate it, as Gregory says. George Scholarius, in his defence of the Council of Constantinople, at which he assisted, and to which he subscribed, though he was afterwards perverted by Mark, bishop of Ephesus, says, that the Greeks do not deny Athanasius to have written that creed, but said that he must

have been intoxicated. They ought to have told us by
 whom strange sayings, so many General Councils, and
 Fathers, Greeks and Latins, became subject to the same
 intoxication, as do all moderns but a few.

If the reader desires to see the testimony of early
 writers, or of his own age, and polemical writers on the
 subject, this truth is so manifest in the scriptures, that
 the writer thinks it unnecessary to add traditionary testi-
 mony. I now return to the subject of the Trinity. VX
 I begin with this, as an all-mysterious truth, and sug-
 gest a principle known by revelation, and from this
 known principle deduce inferences, which are irresistibly
 true. I state a principle clearly revealed, that there are
 three distinct Beings, which we call persons, in one and
 the same divine essence. The distinction is real, because
 the three persons are really distinct, the distinction is not
 substantial, it would introduce composition and destroy
 the unity of the divinity. It is the least possible, for
 the divine persons being co-equal, co-eternal, and con-
 substantial, each divine person possesses all possible per-
 fections. The Father is therefore all that the Son and
 the Holy Ghost are, but neither the Son, nor the Holy
 Ghost is the Son or the Holy Ghost, although the Father and the Holy
 Ghost are, but neither the Father nor the Holy Ghost
 is the Holy Ghost is all that the Father and the Son are,
 but neither the Father nor the Son, hence we infer that
 the relation paternity is constitutive of the Father, the
 filiation is constitutive of the Son, and passive spiration
 of the Holy Ghost. Hence also we infer that though pa-
 ternity and filiation are in some sense opposite relations, to
 passive spiration, any which active spiration is contrary
 to, yet they have distinguished from it by
 reason of some opposite relation: for while two relations
 are opposite, they are not only distinguished, but on
 their account also the relative supposites are distinguish-
 ed, and when the supposites are distinct, the condi-
 tions properties must be distinct. There are therefore
 some things in God, which, though not relatively oppo-
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some latent relation, opposition, for betwixt solely, it
duces distinction and number in God, as has been al-
ready observed, that the Father is not the Son, and the Son is not the Father.

The Greeks offer some reasons in justification of their
opinion. What absurdity will not the blindness of faith
on an attempt to justify! They cite this passage from John
xv: "when the Paraclete will come, whom I will send
you from the Father, the Spirit of Truth, who proceeds
from the Father." It is presumption, say they, to add
to the words of Christ. It is presumption to contradict
his words, as modern Greeks do in the very passage they
cite, condemn their error: Christ says that he will send
the Holy Ghost; his mission was simply nothing else than
his eternal procession; the Greeks believe him to be God,
as we do. Christ says that he will send him from the
Father; it is from the Father that Christ has to be the
principle of the Holy Ghost: for he is every thing which
the Father is, but not the Father; Christ who is
identified with the Father as principle of the Holy
Ghost; and he adds: "who proceeds from the Father,"
to obviate the error of Macedonians, who pretended that
the Holy Ghost proceeded from the Son alone. Thus
by anticipation in one sentence the Saviour condemneth
the opposite errors of modern Greeks, and their adver-
saries, former Macedonians.

For the instruction of the reader, who may not be
deeply versed in dialectics, the writer adds that if Christ
had said the Holy Ghost proceeds from the Father alone,
it would not exclude the Son, but why so? Because if the
Holy Ghost does not proceed from the Father considered
formally as Father: the Holy Ghost is not a Son; he
must therefore proceed from the Father as a Spirit from
the inspirator, and in that quality, the Son is one with
the Father. But when Christ says (Matth.) that no
body knows the Father but the Son, this does not ex-
clude the Father from the knowledge of himself; nor
does he exclude the Holy Ghost from the knowledge of

Both for knowledge is an absolute perfection included in the divine essence, and common to the three divine persons. They pretend the authority of the Council of Ephesus, in which the Nestorian Creed, and Theodoret's recitation of St. Cyril's anathematism were read, and not censured; but that Council censured both Nestorius and his errors, and approved the doctrine of St. Cyril, in which it was twice repeated that the Holy Ghost proceeds from the Father and the Son. The procession of the Holy Ghost was not the subject under discussion in that Council; however, from the approbation of the Catholic doctrine contained in St. Cyril's letter, the condemnation of the contrary error necessarily results.

They cite some ambiguous expressions from two or three Greek writers of the early ages; but these, upon a close investigation, taking the scope of the works into consideration, appear to be strictly Catholic. The writer passes them unnoticed. John Damascene appeared to some Latin writers to have borrowed Theodoret's opinion. The contrary however is manifest from the passage added. Theodoret had said that the Holy Ghost did not proceed from the Son, nor by the Son; Damascene says (Lib. 1^o, cap. 11^o, de fide): "We say the Spirit proceeds from the Father by the Son, we do not say from the Son." To this Bessarion replied that Damascene did not deny the procession of the Holy Ghost from the Son: because he said that the Holy Ghost is the image of the Son, which could not be if he did not proceed from the Son; but to obviate the evils of the Macedonians, who pretended that the Holy Ghost proceeds from the Son, in exclusion of the Father, Damascene thought it more prudent to say by the Son: the particle *by* expresses causality with equal, if not greater, force than the particle *from*.

Finally, the Greeks complain that the Latins, without their concurrence, and contrary to the prohibition of the Council of Ephesus, added the words *and from the Son*, to the Nicene Creed. To this the Latins reply that the Greeks knew the addition to have been made about the

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year 680 and did not complain for 300 years after, during which time the fifth, seventh and eighth general councils were celebrated in common between the Greeks and Latins; that the Greek prelates, assembled in their councils, knew it to be the public faith of the Latin Church, is undeniably true. Hormidas, in his letter to the Emperor Justin, says expressly that the Holy Ghost proceeds from the Father and the Son. That the Greeks ought to have known that this was the settled doctrine of the Latin Church, as it was that of their own ancestors, is equally true: for, besides the Athanasian Creed, common to both Greeks and Latins, it was stated by Athanasius, in his letter to Serapion: "According," said he, "to what the apostle commands, avoid an heretical man as a first and second demonium." If you see some fly in the air with Elias, or walk with Peter and Moses on the sea, with a dry foot, if they do not profess the Holy Ghost to be God essentially existing from God the Son, as the Son naturally God begotten and essentially existing from God the Father, as we profess, do not receive them." St. Thomas, in his little work against the Greeks, cites passages of similar import from the writings of Saints Cyril and Epiphanius. As this was the common faith of the church, it might, with great propriety, be added to the common symbol, and it ought to have been added, when the contrary error began to be diffused by heretical innovators. As to the concurrence of the Church, it was not necessary: if the Pope had been simply Patriarch of the West, the unanimous consent of the whole Western Church was more than sufficient to authenticate his addition; there were several councils celebrated by the Greeks at which, save, if any, Latin prelates attended, except the Pope's legates sent to preside; these were always acknowledged genuine by the Latins. On what principle do the Greeks object to the authority of a Council composed of Latin Prelates under the same Pontiff?

acted by the right hand of God, he hath poured forth what you now see and hear." It was not in his divine nature that Jesus was raised from the dead: to think the divinity capable of death is the greatest of all absurdities; and it is not less absurd to think that, as man, he could have sent the Holy Ghost to his disciples, and that sensible and miraculous manner, which filled the assisting multitude with astonishment.

St. Paul said to the prelates whom he had assembled from Ephesus to Melitas, (Acts xx) attend to yourselves: the Holy Ghost has constituted you to govern the church of God, which he has purchased with his blood. As God he has no blood: for God is a spirit—John iv, 24. Spirits have neither flesh, bones, nor blood—Luke xxiv, 39. The blood therefore with which he purchased the church, must flow from his humanity.

St. Paul calls him simply a Man, (1st Tim. ii, 5): "The Man Jesus Christ," a man without human nature, would be a chimera, and, to the Romans, (ix) the apostle says, that Christ had his flesh from his ancestors, as we have ours: "of whom (the Jews) and the Fathers, from whom is Christ according to the flesh, who is over all things, God blessed for ever." Finally, the apostle to the Philippians (ii) says of Christ that "being in the form (*morphe*) of God, he assumed the form (*morphe*) of a servant." "It is wonderful," said Vigilantius, "how some fear to say two natures, when the apostle says two forms." The Greek term *morphe* signifies the substantial form, the essence or nature of any thing.

From what has been said it is clear that the divine and human natures, remain entire, unmixed, unconfused, a truth, which common sense authorises. We know from reason that God is eternal, immortal, incorruptible, and immutable. It is also the doctrine of the prophets and apostles. (Numb. iii) "God is not like the Son of man: to change." (Malachy iii) "I am Jehovah, and I am not changed;" James i: "With whom there is no transmutation nor the shadow of vicissitude;" 1st,

Cyril had said two natures are not to be understood in the very flesh of his incarnation, but one nature: of the word incarnate. These words, though not written by Cyril, but inserted in some copies of his works by Eusebius, the great patron of Eutyches, are the words which Eutyches himself replied may be understood in an orthodox sense; that is, one nature of the word incarnate, not, by a necessary implication, two natures united with itself in the person of the Word.

Eutyches, an unlettered monk, thought that if two natures be acknowledged in Christ, a two personist must be admitted. Nestorius pretended to do this, but did not know that the term *Christ* is a distinguishing appellation, a concrete noun in the language of logic, which signifies a person, not a nature. That concrete nouns are not multiplied, if they suppose, he not understood; that the same man, though a poet, and a painter, would not be two artists; hence, as there is but one person, he cannot say two *Christs*. But he said, two *divines*, and if the suppositum be multiplied, to distinct, why there would be a multiplication of the substantial form: that is, though there be but one suppositum, or person, in the Trinity, we cannot say three *Gods*, because there is but one essence, one substantial form. This was Eutyches' great misfortune; that, though very stupid, ignorant, he thought himself a man of letters, and would not submit his opinions to any authority: he had seen in St. John's, this passage, and the word was made flesh, and thence concluded that the divine nature was converted into flesh, as the wine was converted into wine. John 1:14. But this expression does not always import the conversion of one substance into another, and much less when such conversion is impossible: thus David was made king, and Aaron high priest, without any substantial conversion. St. Paul explains the manner of the word becoming flesh to the Philippians 2, "who being in the form of God, did not think himself as equal to God, but emptied himself, taking the form of a servant, being made in the likeness of men." This action, Eutyches, bishop of Berrus, asserted that

made in the likeness of men, and in outward appearance (*stematici*) found as Man. The apostle does not say that he converted the form of God into the form of Man, or that he assumed the person of a servant; but being in the form of God, and remaining in the same form, he assumed the form of a servant, thus expressing, with equal strength, perspicuity and precision, the union of the divine and human nature, in one and the same person, correcting at the same time the opposite errors of Eutyches and Nestorius; this latter thought that in Christ there were two persons, a divine, and human, as well as two natures. He admitted between these two persons an union of inhabitation; because the Son of God dwelt in the Son of Man, as in his temple; an union of will and of love, because the Son of Man was most united in will with the Son of God; an union by participation, because the Son of God had given to the Son of Man his name and dignity; that is, to be called God and to be adored by all creatures, not on his own account, but on account of him, who had assumed him; an union by operation, because the Man Christ was the instrument by which miracles were effected, in short, any union, which imagination may suggest he would admit, but that, which Christ and his apostles taught, and what all true Christians believed, that is a personal and substantial union, by which Christ subsisting in his divine nature, communicated subsistence to his humanity; hence, refusing to believe that the Son of Mary was the true Son of God, he denied the Virgin to have been the Mother of God, any other title he would allow.

The divinity of Christ, and the unity of his person, in two distinct natures, have been already shewn with irresistible evidence. To the reasons already assigned, the writer adds, that the same Person is invariably called Son of God, and Son of Man: thus Christ said to the apostles (Matt. xvi): "Whom do men call the Son of Man?" Peter replied: "thou art the Christ, the Son of the living God:" the same person therefore, who

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is the Son of Man, was also the Christ, the Son of the living God. (John x) Jesus said: I and the Father are one: it was Jesus the Son of Mary, who spoke as Man, he could by no possibility be one in essence with the Father; he therefore must have been God and Man, as God one with his eternal Father, and as Man son to Mary, his venerable mother.

John ix, he said to the man, whose blindness he had removed: "Dost thou believe in the Son of God?" He answered: Who is he, Lord, that I may believe in him? Jesus said to him: Hast thou him, said he, who speaks to you, is he; the man said: I believe, Lord, and, falling prostrate, he adored him." It was Jesus, Son of Mary, whom the man saw, who spoke to him, and this same Jesus he believed to be the Son of God, and as God he adored him.

John xx, Thomas said to Jesus, after he had seen the vestiges of his wounds: "My Lord, my God." Thomas therefore believed this same Jesus, who had died on the cross, and who, after his resurrection, retained the vestiges of his wounds, to be his Lord, his God. Theodore of Mopsuestia, to elude if possible the force of this passage, supposed that St. Thomas, in a sort of ecstasy, had lift up his eyes to the father, calling him his Lord, his God; but it was not to the Father that Thomas replied, but to Jesus, who spoke to him; and him he called his Lord, his God. In the passage there is nothing like an exclamation, it is a simple reply; and as the evangelist's object in writing the gospel was to refute the error of Ebion and Cerinthus, revived by Nestorius, he immediately subjoins: "There are many other signs, which Jesus wrought in presence of his disciples, which are not written in this book; but these are written that you may believe, that Jesus is the Christ, the Son of God." The Apostle does not say that it was the Son of God, who effected these prodigies by Jesus, or in Jesus; but he says it was Jesus himself who wrought these prodigies, and

Another passage is cited which is cited in the text of the Evangelist that we must believe that this same Jesus is the Christ the Son of God. In his first epistle the Evangelist seems to have nothing else in view, but to prove the name of Christ, person and the reality of his humanity. "What was from the beginning, what we have seen, the Son of God, who is from the beginning, in his divine nature, favorable to mortal eyes; the apostles, therefore, must have seen him in the flesh; and (iii) "Who is a liar," says the Evangelist, "but he who denies that Jesus is the Christ." (iv) he adds: "In this we have known the charity of God, because he has laid down his life for us." That Jesus, therefore, who died for us, is God, on the Evangelist declared us.

This is the doctrine taught by all Councils, proposed in all professions of faith. The second article: "I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." We believe that the only Son of God was born of the Virgin Mary, not according to his divinity, which is eternal, but according to his flesh, which he must have had from his Mother, or he never could have been born.

The Athanasian Creed explains it more fully: "Who though he be God and Man, is not two, but one Christ, one, not by a confusion of substance, but by an unity of person."

In support of this, as of all errors, however absurd, some passages of scripture may be strained; thus Christ said (John ii) speaking of his body: "Destroy this temple."

Christ's Body is, with great propriety, called a temple, though a part of a whole, which is Christ. Our bodies are said to be the tabernacles in which we dwell, though parts of ourselves; thus St. Paul says (1 Cor. vi) "If the terrestrial house of our habitation be dissolved, and St. Peter says: "The dissolution of my tabernacle is advancing fast,"—to signify his approaching death.

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Another passage is cited, which, rightly understood, removes the error in support of which it is adduced. St. Paul to the Philippians (ii) says: that Christ was found in the likeness of man; and to the Galatians he says: that he did not his gospel from man: in the first passage the Apostle's words import that, though Jesus Christ appeared himself to other men, he was superior to them; and in the second, that Jesus Christ was more than man, which is very true. The Apostle gives us to understand that, though Jesus Christ seemed like other men, born in sin and subject to its consequences, ignorance and concupiscence, he was not so in reality: his body was formed by the operation of the Holy Ghost, without the concurrence of man, and he was exempt from sin, and all the weaknesses which result from sin.

The term *God*, without any addition, does not import God united to man, Nestorius pretended that the Virgin could not be called the mother of God; but Nestorius might have known, if pride and prejudice had not blinded him, that this term *God* neither includes, nor excludes the personal union: it is applied with the utmost propriety to Jesus Christ: for the term *God* is a concrete signifying a person possessed of the Godhead. Hence St. Paul calls him who purchased the church with his blood *God*, without any addition; (Acts xx) and St. John calls him, who laid down his life for us, *God*; the same who was born of the Virgin, died for us; and since the apostles attest that it was *God*, who died for us, it follows of all necessity that it was *God*, who was born of the Virgin, and that she must be called mother of *God*. In this one title, all the titles of honour which can be conferred on a pure creature, are included, and they are all inferior to it.

Christ on the cross repeated the first verse of the 66th Psalm, in which his passion is described, *My God, my God, why hast thou forsaken me*; from this Nestorius inferred, that the Son of Mary who suffered, was a distinct person from the Spirit

1. **It is said** that the operations and sufferings of Jesus Christ were the operations and sufferings of his word of life, because it is manifest that the divinity of Jesus Christ had no other personality than that of the word of life, now to yⁿivibod
 2. **The operations** of the word of life are to yⁿivibod
 3. **to be directed** similar to the operations of the soul on the human body, and the influence of the humanity of Jesus Christ on the divinity may be considered similar to the influence of the body on the soul, which animates it: the soul governs and directs the body, by its ind
 4. **through its intervention** communicates its thoughts, and desires of other souls, the soul with the body, and by its assistance, and the body with the soul, and by its direction and concurrence, produces effects, which neither the soul nor the body separately could produce, their mutual co-operation in the production of the same effect impossible, neither, not being within its sphere of action, without the concurrence of the other, shows them to be one whole composed of two different natures at the same time spiritual and corporal.
 5. **In like manner** the incarnated wisdom, possessing the divine and human natures, and knowing perfectly the office, to which the attributes which are commensurate, associates liberty, and makes them co-operate each in its manner, and contribute in common to the production of the same general effect, for the attainment of the principal end, the redemption of man, by a condign satisfaction for sin, and in their mutual assistance, their reciprocal influences, their common tendency to the same end, he has established the most perfect order, proportion and regularity, and not less agreement and harmony in their affections, their actions, their respective functions, and alternate communications.
 6. **The concurrence** of so many analogical relations, which the divine and human natures have to the one person of the Son of God, and in which the hypostatic union is distinguished by St. Thomas, to consist, but in a human whole, at once divine and

has originally his being from God, and is continued in being by his almighty power, yet he subsists in himself as a complete whole, and is not an essential part subsisting in any other, as the arm subsists in the body; but the humanity of Jesus Christ is an essential part subsisting in the increased word, and by the subsistence of the word, having no power, no faculty, which does not of right belong to the divine word, and consequently no personality but that of the word. If the appropriation of the humanity of Jesus Christ by the divine word be not easily conceived, it is conceived manifestly possible: let us suppose a power to assume and appropriate the organs of speech of any man for a certain time, and speak by them, neither the words spoken, nor the organs of speech thus assumed, during such appropriation, would belong to the man; he could not be considered as the true proprietor of either; and if we suppose not only the organs of speech but the whole body, and the soul, with all their faculties and powers, to be assumed, and appropriated, not for a limited time, but for ever, the man would unquestionably lose his personality, and have no other, but that of the assuming power, which power, possessed of all the organs, powers and faculties, of the man, could say, with strict propriety, I have seen, I have heard, I have spoken, &c.

The unity of person in Jesus Christ renders intelligible that mutual communication of terms, by which the divine and human attributes are expressed, what divines call the *Communicatio Idiomatum*: thus we say the Man Christ is omnipotent: because the concrete term Man implies the person possessing humanity, which in Jesus Christ is no other but the divine word; the second person of the adorable Trinity, truly and manifestly omnipotent. In like manner we say, God sees us, and hears us: the concrete term God is with strict propriety and desertion of any of the divine persons; the second, truly God, possessing the divine nature, and truly Man, possessing human nature, and as Man was born and suf-

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tributes or properties of the divine nature to human na-
ture, or of human nature to the divine, is a revolting
absurdity, which only speaks the profound ignorance of
modern reformers, with whom there is nothing more
common. Of all the paradoxes, which the impetuosity
of Luther's imagination produced, there is not one more
extraneous than what he calls the *ubiquity* or *omnipresence*
of Christ's humanity ; yet this continues a fundamental
article of faith in some districts of Germany to the pre-
sent day ; reasons are offered in support of this paradox,
which the writer passes unnoticed : he knows no ab-
surdity in the Alcoran greater, or less deserving a serious
refutation ; if the reader wishes to see such a refutation,
let him consult Bellarmin de Inc. Lib. iii. Cap. 12. and
13. As this paradox was invented in order to justify
Luther's opinion of the reality of Christ's body in the
eucharist, that reformer replies to a tacit objection. The
writer cites both the objection and answer for the
reader's amusement, rather than for his instruction.
"It," says he, "the body of Christ be in all places, well
I shall devour and gudge it in all taverns, (they were his
ordinary places of resort) from all plates, bottles and
glasses." To this objection he replies : "Hear you here,
you carnal dog, you silly ass, though the body of
Christ be in all places, yet you shall not devour nor gudge
it, and having assigned, as a peremptory reason,
that though the body of Christ be in all places it cannot
be eaten and drunk."
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be in all places, adding, as a similitude, the rays of the sun. he concludes against his silent adversary: "now I remit you to your beggary or to your dunghill." But Luther's answer is not less absurd, than the paradox which he pretends to justify: for if the body of Christ be in all places, it is truly immense and inseparable from all things, it must therefore be in the plates, in the bottles, in the mouth and in the stomach, and his similitude of the sun beams is not in the purpose: for they are not in all places, nor do they pervade opaque bodies.

This paradox is manifestly contradictory to Scripture. Luther's sole rule of faith is Christ said to his apostles (John 14): "Lazarus is dead, and I rejoice in your account that you may believe, I was not there." Christ therefore as Man was not present at Lazarus's death. And (Matt. ult.) the angel said of him: "He is not here, but he is risen." As man, consequently Christ was not then in the grave, to pretend that he was there, though not visible, is nonsense: for however invisible God may be, and he is most places, it cannot be said of any place with truth or propriety: God is not here.

Though there be no real communication of any divine attribute to the humanity of Christ, yet from the copiousness of the grace result created gifts and graces of a superior order inexpressibly great, wisdom, power, knowledge, &c. these, though neither omniscience nor omnipotence, may be called divine attributes by participation.

Expressions in Scripture, which seem to intimate that the humanity of Christ was invested with any divine attribute, are to be understood of his person, which is truly divine.

As human nature consists of a rational soul, animating a properly organized body, Christ becoming Man, for man's redemption, assumed it entire with all its perfection, a limitation being essential to all creatures, the humanity of Christ must have been limited to perfection; but positive imperfections or defects being merely accidental to human nature, Christ did not assume them,

hence blind his body, and its parts or parts perfecting him. Our modesty on which rule of ignorance a that as and his under hand all in the garden that struck with coffee that he tween the vic times Calvin death he imme self to the Fat that wish which the adds the force and p sudden expressi ately added y remembrance of work of the refo whap all the wo ty-ludong, accoec omifing supposi nely and prencipi charge him wit t s for that mas Man, who pre to the ravings of s Man, from th of all the perfect and appropriate d apable; they do to xpm's to s and s up and his do for and s and s

lower blindness and defects, they were excluded from his body, and ignorance and sin from his soul: these are not parts or appendages of human nature, so far from perfecting human nature they degrade it.

Our modern reformers, blinded by their spirit of intolerance, which rules all the sons of pride, have accused Calvin of ignorance and inadvocence. Luther says of him: "I saw him and his holy men; he did not at all think, say or understand all things;" and Calvin adds: "that his prayer in the garden was an abrupt wish (*abruptum votum*); that struck with fear and seized with anxiety, it was necessary that he should waver with alternate wishes between the violent waves of temptations; this" continues Calvin; "is the reason that, having deprecated death, he immediately turned himself, submitting himself to the Father's command, chastised and corrected that wish, which had suddenly escaped him;" under these adds: "this was not a meditated prayer, but the force and pressure of sorrow extorted from him, a sudden expression, to which a correction was immediately added; the same vehemence deprived him of the remembrance of the heavenly decree:" thus this pathetic of the reformation accuses God our Redeemer, to whom all the words and actions of his adorable humanity belong, according to that axiom of Philosophers, *Actum sequitur*, *suppositum*, of vacillation, ignorance, forgetfulness, and precipitation; and though he does not expressly charge him with sin, yet his language clearly intimates that this must be a fault which was corrected.

Men, who prefer the authority of the inspired writers to the ravings of ignorant enthusiasts, believe Jesus Christ, from the instant of his conception, possessed of all the perfection, of which human nature assumed, and appropriated to itself, by the increased Wisdom, is capable; they do not believe him, as any infant, subject to errors, and tendencies, or predilection, or forgetfulness; this doctrine is authorized by common sense: for the notion of wisdom, in a child, or be unwisely and the

soul of truth itself is not, nor can it be, the seat of error.
 18 **Isaiah xiii** : "A spring shall issue from Jesse, and a
 blossom will flower from its root, and the Spirit of Jeho-
 vah will rest on it, the spirit of wisdom and of prudence,
 the spirit of counsel and strength, the spirit of knowledge
 and the fear of Jehovah." It is universally admitted
 that the prophet speaks of Jesus Christ as *Messiah* whom
 he calls a *blossom*... *flowering* (*Nesher*... *Yithreb*) on which
 the spirit of wisdom, of fortitude, of knowledge, rests,
 excluding ignorance, error, and every other human
 weakness, as light excludes darkness; and this must be
 understood of the instant of his conception: for the
 blossom in the tree imports the conception as the fruit
 does the birth. Moreover, the instant of the conception
 was the instant of the divine incarnation, at that instant
 the soul of Jesus Christ was assumed and appropriated to
 itself by increased Wisdom, in it, therefore, there was
 no place for ignorance or error. Hence the prophets
 and apostles call Jesus Christ the *Messiah*, the *Christ*, that
 is, the anointed. **Isaiah lxi**, 1 : "The Spirit of my Lord
 Jehovah on me, because Jehovah anointed me." *Romach*
Jehovah elai yahan mashiach Jehovah with. The apostles
 citing this passage from the li. Psalm : "The kings of
 the earth stood, and the princes took counsel together
 against Jehovah and against his anointed (*Meschieb*),
 said, "in truth Herod and Pontius Pilate... assem-
 bled against thy holy child *Jesus*, whom thou hast anoint-
 ed" (*an echrisas*.) That this unction of the divine spirit
 or corporal inhabitation of the divinity in Jesus Christ
 as St. Paul terms it, was at, and from, the instant of the
 conception, we know from the angel, who announced
 his birth, and from the evangelist who describes his di-
 vine incarnation : "This day," said the angel, **Luke ii**
 "a Saviour is born for you, who is the anointed Lord"
an echrisas Kyrios. He was born the *Messiah*, the an-
 ointed Lord, he was, therefore, the *Messias* from the in-
 stant of the conception. And St. John says that at the
 instant of the incarnation the *Verbi* made flesh was

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uncommon in the scriptures: thus (Matt. vii. 23) Christ, speaking of some wicked men, who work, or pretend to work, miracles in his name, said: I will confess to thee that I never knew you—because he did not know them to be of the number of his elect; and (Gen. xxi) God said to Abraham: “now I know that you fear God” Abraham’s faith and obedience were known to God, but it was his humble submission to an order so rigorous which made it known to the world: in the same sense Christ said to his disciples (John xv. 15): “But you I have called friends, because I have made known to you all things which I have heard from my Father” However general this proposition, it must be confined to these things which he had heard from his Father, to communicate to them at that time: for he told them shortly after (John xvi. 12) “I have yet many things to say to you, but you cannot yet hear them.”

Whether the Angels know the time of the consummation or not, is not within the reach of human reason, unassisted, to pronounce; but, from the passage cited it is certain that if they know it, and most probably they do not, they do not know it to reveal it to us.

As to any doubt, which these words of the Saviour —
 “If it be possible let this cup pass from me” — may seem
 to import, we know, with the utmost certainty that he
 had none: for, in his way to Jerusalem, he had explicit-
 ly declared to his apostles his impending death, all the
 circumstances of his death, and also his resurrection:
 “We are,” said he, “going to Jerusalem” These
 his words, therefore, which, though the same in sense,
 are different in sound, as related by Mark and Luke, im-
 plicate the natural horror, which, as true Man, he had
 of a violent and ignominious death, and at the same time
 his perfect submission to the divine will. If it be asked
 why he expressed this natural desire of avoiding death —
 which he knew would not be complied with, St. Chryso-
 some replies that it was to shew that he was true man,
 that he was truly sorrowful, truly suffering, and that he

very died. To this may be added that, as he himself strictly observed all the maxims of that divine morality, which he taught, by this example he has taught us, not to murmur or complain, if we do not always obtain from God, what we desire and ask.

Calvin thought Christ not only subject to precipitation and ignorance, but doubtful of his salvation, and apprehensive of perdition. He pretends that it was from the fear of eternal perdition that Christ prayed to be delivered, when St. Paul says of him (Heb. v.): "Who in the days of his flesh having, with a strong cry and tears, offered prayers and supplications to him, who had power to save him from death, was heard for reverence," (*propter timorem*) which in the passage, as understood by the Christian world, before Calvin's days, imports that Christ was heard for that respect, which was due to him, as most worthy to be heard; or, for that filial reverence, which as man he had for his eternal Father, must be understood, if we believe this reformer, "that Christ was heard, or delivered, from his fear, that is, from his fear of eternal perdition. With reluctance, the writer pens such blasphemy. He laments the blindness of Calvin's insatuated disciples, who adopt, without discussion, the most monstrous opinions of their leader, whilst they are taught by him, and publicly profess to believe, nothing which is not expressly contained in scripture. This reforming Patriarch ought to have shewn that *calabeta* signifies the fear of punishment—the term is not found in that sense in writers profane or sacred. Chrysostome, Theophylactus and Oecumenius, Greek Writers, explaining the passage, say that Christ was heard, because he deserved to be heard, as he was worthy of all honor, respect and reverence. Calvin and Beza pretend that the proposition *apo* must be understood to signify *from*. Greek Writers, who are presumed to understand their own language better than Germans, are of the contrary opinion, and we find *apo*, with a genitive case, frequently used for *ab*—thus Luke xii, 45: *apote lupis, fur*

repent, (Coloss. 3, 2) and add (ye) : " Having paid
 full by the blood of his cross, these things, which are in
 the heaven, and these things, which are on earth." But
 Paul thought the treaty of peace between the offended
 of heaven and the offending world, was ratified by
 the blood of Jesus Christ, not by the fear of punishment,
 nor by the pains of the damned to which Calvin would
 damn the Saviour. This horrible blasphemy he does
 in explicit terms. Libani, in his Cap. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

vin's opinion, is a total extinction of the soul, but he admits that Christ's soul was not extinguished, because it was supported by the divinity. "For," says he, in his *Psychopannichia* or *Waking Soul*, "Christ's soul was supported by the divinity, lest it should fall into perdition, and his body was reserved in the sepulchre for the resurrection." Thus he pretends to prove against the Anabaptists that the souls of the just survive the body, because they are supported by the divinity, as was the soul of Christ. From this doctrine it manifestly follows that the souls of the impious perish with the body, because they are not supported by the divinity, in a word, that the soul of man is not intrinsically immortal, which is downright materialism, and lays the foundation for Atheism. But Calvin did not teach these errors in explicit terms. No! The people were not then prepared for them; but he taught them in equivalent terms, and his most intelligent disciples, our modern philosophers must acknowledge him their ancestor.

In his 2d book of Institutions, chapter 16th, he says: that a subterraneous place of punishment, is a childish fable; and in the third book, cap. ult. he pretends that the pains of the damned are nothing else but the terrors and anxiety of the conscience, knowing that God is angry with the sinner.

That there is a subterranean place of punishment, which we call hell, we know from better authority than Calvin's speculations, and that the soul of Christ did descend into the inferior regions, we know with the utmost certainty; St. Peter (Act ii) says, citing Psalm xv-xvi: 1. "Thou wilt not leave my soul in hell;" *ades* in Hebrew, is *sheol*; *ades* in the Greek language, and *sheol*, in the Hebrew, import a place of souls distinct from the grave, which the Greeks call *tares*, *mnem* or *meemem*, and the Hebrews call *keber*. And that this *ades*, *sheol*, *Hell*, is a subterranean place is manifest from the scripture: St. Paul says of the Saviour, (Eph. iv, 9): "He descended into the lower parts

of the earth, must be understood, City; the Soul; our place; from the earth. The Patriarch had descended to his place of Souls, not favoured by a cave in the earth had purchased Gen. xl. "Sheol shall live my Soul." The prophet, xl, 14. "Sheol thored." "Dor." This in the same prince would sheol but keber. The prophet of Egypt internal prison, xlii, 18 & 19. Egypt. Make of nations with these, w he then intro their armies, t complies of cracies, acci ade: the Tyra and the anu council

of the earth, *el el kadesha mere el er.*) These words must be understood of the lower regions, or subterranean abode, they convey no other sense. *1st of Sam. ix. 11,* the Soul of Samuel was then rising from a subterraneous place: "I saw," said the woman, "Gods ascending from the earth" — *Elhim rabad bolim min haderes.*

The Patriarch Jacob, when he was told that a wild beast had devoured his favourite child, said that he would descend to his Son (*Sheoulab*) to the subterraneous abode of Souls, not to the grave: for he thought his Son devoured by a wild beast, and ordered himself to be buried in a cave in the field of Ephron the Hittite, which Abraham had purchased for a burying place — *le achuzath ha-ber* — *Gen. xlix. 29.* David calls the place of Souls: "*Sheoul thackalbojab*" — *Ps. lxxvi. 14.* "Thou wilt deliver my Soul from the lowest Hell."

The prophet Isaiah, speaking of Nebuchadonozor, says, *xiv. 14.* "Yet thou shalt descend into hell, (*ak el sheoul thored*) into the depths of the pit, (*el jarebelid Dor.*)" This cannot be understood of the grave; for in the same place the prophet says that this afflicted prince would not be laid in the grave, which he calls not *sheoul* but *keber*. "*ve otba hifbalqebta mi keberka.*"

The prophet Ezekiel, in his prediction of the destruction of Egypt by the Chaldeans, speaks of *sheoul* as the infernal prison, in which the impious are all confined: *xxli. 18 & seq.* "Son of Man lament the multitude of Egypt. Make her descend with the daughters of powerful nations into the earth below (*el erets thachathiboth*) with these, who descend into the pit (*el jordan Dor.*) He then introduces the tyrants of former times with their armies, the instruments of their tyranny, the accomplices of their crimes, and the associates of their cruelties, accussing Pharaoh on his arrival in the infernal abode: "Tyrants the most powerful (*eli ghorim*) will arise from the midst of hell, (*mid el sheoul*) with his auxiliaries; they descend, they lie, (*in prison*) the unconquered man with the sword. There shall,

of the earth, in the shade of the *Manna* (departed spirit) we
 "rich wealth" this shade he calls, *inferna Hell*. "They;
 (the precious metals) press us, they drive us down to
 Hell!"

That the Spirits of the Just were detained in a subter-
 raneous prison, antecedently to the death of Christ, and
 visited by him there, is clearly stated in the inspired writ-
 ing: the Patriarch Jacob said that he would descend to
 his Son Joseph, to the subterraneous abode. *Sheoul*—Gen.
 xxviii. Moses says of him, describing his death: "And
 he was added to his people"—Gen. xlix. intimating
 that his immortal part was conveyed to the subterraneous
 abode of all the Just. The death of Isaac is related in the
 same manner—Gen. xxxv: "And he died, and was
 added to his people"—*us jama'h us jeph d' anais*. The
 soul of Samuel was seen rising from *Sheoul*, the place of
 Souls"—1 Sam. xxviii. 13. Some Writers, knowing
 that the Souls of the Just are not subject to any diabolical
 powers, or incantations, and falsely supposing that this
 Spirit had been raised by the incantations of the fore-
 tells, thought it a spirit of darkness, which had assumed
 the appearance of Samuel; but the woman had not com-
 menced her incantations when Samuel appeared, hence
 her terror at seeing him so unexpectedly; and the in-
 spired writer says repeatedly that it was Samuel: "When
 the Woman saw Samuel . . . Samuel said to Saul . . .
 Saul knew that it was Samuel." The Writer of the
 Book of Ecclesiasticus removes all doubts: He says of
 Samuel, closing his eulogium: "And after this he slept,
 and he made known to the King, and shewed him the
 end of his life, and raised his voice from the earth in
 prophecy, to destroy the impiety of the nation"—
 xxvi. 23.

The uncharitable Son of Epicurus, whose tragical fate
 Christ describes—Luke xvi. 19—saw Abraham and Laza-
 rus, though not in the same prison they were not far
 distant: there was nothing solid between them; Abra-
 ham said there was a great opening—*meq' cha'ma*.

old testament, I have dismissed thy captives from the pit in which there is no water. In the passage, the first part is, "and thou, in the blood of thy testament," conveys no sense at all; nor can it be applied to Jerusalem in any sense. It is strictly true of the Christ. By the merits of his blood, in which his testament was confirmed, the prisoners were released from the pit: that is, that subterraneous prison in which the waters of consolation were not to be found. This is one instance of the many in which the vulgate version is more correct than the present Hebrew text. Justin, in his dialogue with Trypho and Irenaeus, cite a passage of the same import from Isaiah, which is not found in the present text: "The Lord, the holy one of Israel, remembered (his dead, who slept in the land of burial, he descended to them to even give salvation, which is from him that he might save them)." (Isa. li. 15.)

It must not be inferred, that Christ preached repentance to the dead: the apostle does not even insinuate it; he announced to them the joyful news of their release from a long and irksome confinement, and took with him the souls of the just, whose debts were cancelled by the effusion of his blood, hence St. Paul says, citing the 68th Psalm: "ascending on high he led captivity captive,"—Ephes. iv; that is, having paid the ransom of sin, he freed from captivity the Souls of the just, and led them in triumph to the heavens.

Though Christ himself did not say that he intended to visit this prison in the interval between his death and resurrection, it must be inferred from his words: (Matt. xii): "as Jonas was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth." These words cannot be understood of Christ's body, which was laid in the sepulchre, on or near the surface of the earth, but which cannot be in the heart of the earth with truth or propriety; as it is not said to be in the heart of a city, who is just inside

the gate: the heart of the earth must be the central point, or some place near it. Hence St. Paul to the Romans, x. 7, who will descend into the abyſs: that is, to recall Chriſt from the dead. This abyſs, from which Chriſt aſcended, muſt be the heart of the earth, where he was in the interval between his death and reſurrection. St. Peter, to convince the Jews that the reſurrection had been foretold, cites the xvi. Pſalm, . . . my fleſh ſhall dwell in hope; for thou wilt not leave my ſoul in hell—Acts ii. The prophet and the apoſtle con- tradicting with the ſoul and body (*baſar*) my fleſh (*nepheſh*) my ſoul (*A. I. ſare meu*) my fleſh (*Pſacher meu*) my ſoul. Beza, a celebrated diſciple of Calvia, tranſlates this paſſage thus: *thou wilt not leave my carcaſs in the grave*; and in defence of this impudent corruption of the original text, he ſays: “ I have not done it raſhly, whereas we ſee this place principally turned by Papists to conſtitute their limbus, and from it alſo the ancients derived that deſcent of the ſoul of Chriſt into Hell.” This reformer corrects the text by his error, inſtead of correcting his error by the text; he had learned this maxim from the Jewiſh Rabbins: “ It is good,” ſay they, “ to change ſomething of the law, that God may be publicly ſanctified.”—See Rabbi Solomon on xxi of the 2d of Samuel. Theſe are the teachers who tell their inſatuated diſciples, that in the ſcriptures they are to find their faith.

Beza pretends that *nepheſh* ſometimes implies a body. It may; but not when in oppoſition to the fleſh (*baſar*) as in the paſſage under conſideration, and (*heſoul*) in which the ſoul (*nepheſh*) is ſaid to have been, is never ſo uſed to ſignify a grave; in a word, when a man ſays *my ſoul and my body*, he muſt be underſtood to ſpeak of both the one and the other.

The deſcent of Chriſt into the ſubterraneous world, and the reſcue of the ſouls of the juſt there detained, was univerſally taught and believed by the firſt founders of Chriſtianity and their immediate diſciples: Eusebius

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in his history, *Lib. 10. Cap. 31.* says of *Thaddeus* the apostle, that preaching the faith of Christ he said amongst other things: "Christ descended into hell, and broke down the wall, which in the age no one had broken down: he indeed descended alone, but ascended with a great multitude."

Ignatius, a disciple of the apostle, in his epistle to the *Italians*, says: "He (Christ) truly, not merely in men's opinion, was crucified and died, the celestial inhabitants) the terrestrial and these detained under ground looking on . . . he descended to Hell alone and returned with a multitude." Passages of similar import are found in all the writers of antiquity.

Whether Christ visited that gloomy recess occupied by the damned, or confined his presence to the abode of the just, called *Abraham's Bosom*, and the place assigned to souls in a state of ultimate purification, which we call *Purgatory*, is not certainly known to us; the more probable opinion is, that he visited all the recesses of the inferior region. It is universally admitted that at his return he brought with him all the souls, whose debts were paid; that he relieved all souls in *Purgatory* is extremely probable; that he released them all, is said by some, and denied, with great reason, by others: revelation is silent on the subject; that from the hell of the damned none were released is absolutely certain: Christ said (*John ix*): "The night comes when no one can work;" the *1d Cor. v*: "We must all appear before the tribunal of Christ, that each may receive the proper things of his body according to these things, which he has done, whether good or bad." *Gal. vi*: "The things which a man sows these he will reap. Let us do good when we have time," the present is the time of trial; the future is that of rewards or punishments. Some Heathens have been miraculously raised from the dead. True; but not redeemed from Hell, out of which there is no redemption: their resurrection was foretold *1d*

predisposed, their time of trial was not closed, of course their sentence was not pronounced, before which there is no condemnation.

Hitherto we have considered Christ as God and Man, that is, possessing the divine and human natures, substantially united in the Person of the Incarnate Word; we shall now consider him in his office of Mediator.

By a Mediator is understood a person who intervenes between dissenting parties, in order to effect a reconciliation. As this reconciliation may be effected by different means, a Mediator may assume different names. A person appointed by contending parties is called an Arbiter: he, who mutually proposes the conditions of each party to the other is called a messenger, more properly an *intermunch*. In this sense Moses was called a mediator, (*meshe*) Gal. iii, 19: "The law was given by angels in the hand of a mediator." And Moses said of himself: "I stood between God and you;" (*amochi umed bein Yehovah betwechem*)—Deut. v, 4.

He who pleads a cause before a Judge, or supplicates in favor of another, is called an Advocate.

He who at his own expense satisfies, to the full extent of justice, for an offence committed by another, and thus redeems from death or perpetual bondage, is called a Mediator of Redemption.

In these different senses, Christ is called a Mediator, but in the last sense exclusively he is our only Mediator. Thus the prophet Zacharias calls him the Angel of the Covenant—iii, 1. *Malaik ha berith*, and St. Paul calls him the Mediator of the New Testament. Heb. ix, 15:

unthakes kames Mynst, "in allusion to Moses, whom he had called the Mediator of the Old Testament. He is called by St. John our Advocate: 1st Ep. ii, 1. If any person in us have an Advocate with the Father, Jesus Christ the just," and St. Paul says that he interposes for us *antagonizei uper eman*—Rom. viii, 34.

In these different senses, Christ is not called an only advocate, supplicator, messenger or mediator, because

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others also have performed these functions; but in the
 full sense he is our *only Mediator*. At the expense of his
 blood he has redeemed us, and satisfied for our offences
 to the full extent of justice. Hence St Paul, in his first
 letter to Timothy (ii) says: "One God, and one Media-
 tor of God and Men, the Man Christ Jesus." The apostle
 immediately assigns the reason: "who gave himself a
 redemption for all." In these few words the apostle
 intimates that, though all the actions of Jesus Christ are
 appropriated to his divine person, it was notwithstand-
 ing not as God, but as Man that he redeemed us. His
 adorable humanity was the immediate principle, as it
 was the victim of man's redemption. Though it was
 God, who prayed, who suffered, who died, it was not
 in his divine nature, which is incapable of praying, suf-
 fering, or dying, but in his human nature, in which
 alone he was capable of dying. This the apostle teaches,
 saying: "The Man Christ Jesus."

Of our pretended Reformers, to whom the most sim-
 ple truth seems offensive, some ascribe the office of me-
 diator to the divine nature, others to the human na-
 ture, and some to both conjointly. Common sense, as
 well as Catholic doctrine, ascribes the office of mediator
 to the divine person in his human nature, in which
 alone Jesus Christ was capable of performing the func-
 tions of a mediator. The first of these errors is pure
 Arianism: for if the office of mediator be performed
 by the divine nature in Jesus Christ, his divinity must
 be not only distinct from that of the Father, but inferior
 to it, as Arius pretended. The second error is perfect
 Nestorianism: for as all actions suppose an agent, which
 is the supposit, if the office of mediator be performed
 by the human nature in Jesus Christ, there must be a
 human supposit, or person, consequently two persons
 in Jesus Christ, as Nestorius taught. The third error
 is inductive of Arianism and Eutychianism: for it makes
 the divinity of Jesus Christ inferior to the divine nature
 of the Father, with Arius, and confounds the operations

of the divine and human natures; with Eutychian and The
 yscholastic doctrine, extremely simple, excludes all these
 errors. Christ is the mediator in his human nature. A
 mediator cannot be precisely one of the parties; he must
 therefore differ in some thing from both. Jesus Christ,
 has God, in himself, one of the parties, neither different,
 nor distinct, from the Father and the Holy Ghost. Has
 Man he differs from the Father and the Holy Ghost, is
 inferior to them, and not less inferior to himself, as
 God, as a just man, he differs from us, who are all, by na-
 ture children of wrath; as Man, therefore, he satisfies
 for our offences; and this his satisfaction, to the full
 extent of justice, is offered not only to the Father and
 the Holy Ghost, but also to himself. Hence when St.
 Paul says, "One God and one Mediator of God and
 Man," by these terms *one God*, must, of necessity, be un-
 derstood the adorable Trinity, not the Father alone, as
 Calvin, in the face of truth, pretends. For sin is not less
 offensive to the Son and the Holy Ghost than it is to the
 Father. Jesus Christ, therefore, in his divine nature, can-
 not be our Mediator, nor can he be our Mediator in his
 divine and human natures conjointly, it would intro-
 duce a confusion of the divine and human operations in
 Jesus Christ, whereas they are perfectly distinct. Thus
 for example, *to eat, to drink, to sleep*, are human opera-
 tions of which the divinity is incapable. *To forgive the
 dead, to heal the sick instantaneously, to turn the blind and the
 dumb*, are divine operations, which surpass the power of
 any human agent. These, therefore, must be ascribed to
 the divinity of Jesus Christ, the former to his humanity,
 both are, with truth and propriety, ascribed to his di-
 vine person. For it was Jesus Christ in person, who eat,
 who slept, who healed the sick and raised the dead.
 All the works of Christ are, in a certain sense, called
miraculous, that is, divinely human, because it was not
 God alone, nor Man alone, who effected them, but God
 and Man united. As here are some of his works in a more
 limited sense *miraculous*. Thus when by the imposition

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of his hands he healed the sick; to impose hands is a
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 ty of Jesus Christ, in his miraculous works, was but
 the instrumental cause; the divinity was the principal,
 as the man's hand is but the instrument of the mind.
 Hence the prophet Isaiah calls the humanity of Jesus
 Christ the arm of the Lord (*Isaiah 53:1*). And St. Paul (2d Cor. v) says, that God reconciled the
 world to himself by Jesus Christ; and lest it should be
 surmised that the world was reconciled to the Father
 alone, and not to Jesus Christ himself, the apostle im-
 mediately adds: "and God was in Jesus Christ recon-
 ciling the world to himself." It is therefore true that
 Jesus Christ, as Man, reconciled the world to himself as
 God, and equally true that he is our Mediator, not in
 his divinity, but in his human nature. *1005 ad beatiss*
 Calvin, in support of his opinion, cites this passage
 from the xth of John: "I lay down my life." These
 words, says he, in his letter to the Pope, the words
 of the Mediator, and there is but God, who can lay down
 his life and resume it at will, hence he pretends to con-
 clude that Jesus Christ is our Mediator, not as Man but
 as God; if the spirit of illusion had not totally blinded
 the many, and insatuated his followers, they would have
 known that Jesus Christ, as God, could not die; that
 he must have died as Man, and risen from the dead as
 Man, though the power of laying down his life and re-
 suming it at will be manifestly from God. The passage
 which Calvin distorts from the intended signification,
 shews that Christ was God and Man; Man, because he
 could die; and God, because he could raise himself from
 the dead. *1006 ad beatiss*
 Some passages in early writers seem to intimate that
 Christ is our Mediator in his divinity as well as in
 his human nature; but these writers speak of the sub-
 ordinate mediation of the divine and human natures
 united in the person of Jesus Christ, not of the medi-

tion by which we are reconciled to our God: this they unanimously and invariably ascribe to the divine person in his human nature.

It has been said by some of the Fathers that the mediator created the world; hence Calvin infereth that he must have been a mediator in his divine nature; at the creation his humanity was not in being. The inference intended is, that the same divine person, who when the plenitude of time was come, redeemed the world in his humanity, had, in his divine nature, created it in the commencement. He was then materially, though not formally, as logicians say, a mediator. Formally a mediator he could not have been before the prevarication of our first parents there were no dissenting parties to be reconciled. The apostate angels were abandoned to their fate. They who persisted wanted no mediator.

It is universally admitted by Catholic writers, that Christ, in his human nature, did merit, not only grace and glory for us, but also the glory of his body, and the exaltation of his name for himself; grace, wisdom and knowledge, he did not merit, because he always possessed them; but the external glory of his body, though, in all appearance, miraculously suspended, and the exaltation of his name were consequent to the Resurrection; and St. Paul expressly says, (Phil. ii): "He humbled himself, made obedient to death, to the death of the Cross; wherefore (dis kai) God exalted him, and bestowed on him a name, which is above every name." St. Austin, explaining this passage, says: "Humility is the merit of glory; and glory the reward of humility, but this was done in the form of a servant, that is, as man."

Calvin, of whom is strictly true what St. Paul said of Elymas, Acts xiii, 10, pretends that Christ in his human nature merited nothing for himself; that to devote himself entire to our salvation he some way forgot himself. In defence of this paradox he cites some passages from scripture. "A Child is born for us,"

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Behold thy King cometh to thee, *Matthew* ix. "God did not spare his own Son, but delivered him over for us all," *Rom. viii. 3.* "I glorify myself for them," *John xvii.* From these passages we learn that Christ's love for us was great; that his labours and sufferings were meritorious for us; but in not one of them is it said that he merited nothing for himself; and St. Paul in plain language says that because he humbled himself God exalted him; that Christ did not totally forget himself is manifest from his prayer, *John xvii. 1.* "And now Father glorify me with thyself, with that glory which I had with thee before the world was." This prayer has been always understood of an extension of that glory which as God he possessed; to his adorable body; in whatever sense it be understood, he asked something for himself, he therefore did not forget himself.

A question involving others comes next under consideration: why the incarnated wisdom became incarnated? To this question the Council of Nice has given a categorical answer: "For us men, and for our salvation, he descended from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary." If we believe modern scepticism no reason can be assigned, which justifies the incarnation of the Son of God. To this unfounded opinion the writer replies, that though imagination may not suggest any reason sufficient, solid, or even plausible, the fact is not the less certain, nor the proofs of its reality less incontrovertible. An attempt to discredit, or to know any on conclusive evidence, argues the vanity of a declaimer, not the solidity of a philosopher: whether the reasons suggested by imagination be sufficient, or insufficient, it is useless to enquire; it is not by metaphysical reasoning that facts are known to have happened, but by unquestionable testimony. However, reasons more than sufficient to justify the incarnation of the divine Word are assigned by Catholic writers. These reasons, says the sceptic, pre-suppose the sin of one man

transmitted to the remotest generations of his posterity, and the punishment of that sin eternal, which sin, a God sovereignly good, might and ought to have prevented. That God is sovereignly good is known; that sin is not uncommon, is well known. To reason against the possibility of what happens every day, is such rank nonsense that it is with reluctance the writer is forced to discuss it.

In the former volume it has been shown that the non-prevention of moral evil is perfectly consistent with divine goodness; and the eternal punishment of sin equally consistent with justice. In the abuse of liberty, a gift well worthy its divine author, we find the source of moral evil. This abuse, says the philosopher, was foreseen, might have been prevented without the destruction of liberty, and ought to have been prevented. Might have been prevented, is true; ought to have been prevented, is not true. The writer passes unnoticed the insolence of the declaimer, who presumes to censure the conduct of the Almighty. It is admitted that God, without destroying liberty, might have prevented the abuse of it, by special graces infallible in their effect, though not absolutely necessitating; but it must also be admitted that special graces of such force as to render resistance almost impracticable, would diminish the merit of co-operation in proportion to their increased force; general graces proposing to the understanding the beauties or deformities of objects, which attract the attention, and at the same time, giving the will an inclination towards these, in the pursuit of which it is lawful and laudable to engage, though neither strong nor pressing, but yet more than sufficient to counterbalance that sensitive appetite, or tendency to forbidden pleasures, which is the source of moral evil, or unwholesome pursuits, are more consistent with our ideas of order, and the plan of the creation. They show what the man is in himself; they bring all the latent powers of his soul into action; set all the springs of his

mind in motion, exciting all the faculties of the human mind to his glory, and to his praise, of unlimited glory. The glory of things is greater than the proportion of space, as inherent in this supposed himself, who these myriads of justice, nor to themselves in sanctify themselves greater and therefore more atheistic, to tyrants, voluptuaries, complaisance to God and the should be subverted. This first, being a authority, selfly deduced, who glorify, me, will be conquering the heathen according to his inventions, Bar, himself, of most awful and principles, acknowledge most ferocious, distinction, have who desire men, aid to equipping

mind is motion: they give human ornaments, ex-
celling all the virtues, which grace, ornament, and perma-
nent human nature: they enable him to express his grati-
tude to his Creator, to pay him, by choice, that tribute
of unlimited love, which is due to sovereign excellence.
The glory, therefore, resulting from the present order
of things is greater than it could possibly be in the sup-
position of special graces infallible in their effect from
an inherent force, approaching to absolute restraint. If
this supposed order be more desirable, it is not to God
himself, whose glory is greater in the present, nor to
these myriads of angels, who have persevered in original
justice, nor to the just on earth, who have sanctified
themselves in the present order, who do, and who will
sanctify themselves to the end of time: their merits are
greater and their rewards great in proportion. It is
therefore more desirable, solely and exclusively, to
atheists, to tyrants, to traitors, to assassins, to highway-
men, voluptuaries, and modern philosophers, why, in
compliance to these, an order diminishing the glory
of God and the rewards of his most faithful servants,
should be substituted to the present is not easily con-
ceived.

This first motive for not preventing the abuse of li-
berty is authorized by unprejudiced reason, and mani-
festly deduced from scripture: 1st Sam. ii, 31. "These
who glorify me, I will glorify, and they who despise
me, will be contemptible." Jer. xvii, 13. "I Jehovah
searching the heart, and trying the reins, to give to the
man according to his way, and according to the fruit of
his invention." So great is the force of truth, that
Bay himself, of all impious writers the most impious, the
most artful and full of duplicity, in opposition to his
principles, acknowledges the justice of this rule: "The
most ferocious tyrants," says he, "make a very great
distinction between those who honour them, and those
who despise them, and Kings, however humane, make
aid to against the ill; and the will not be showing

the same distinction between those, who respect, and those, who offend them." *Hist. Diet. T. 3.* In the supposed order of special graces, infallible in their effects, and universal, God would make no distinction between those, who honour him by choice, and those, who, if not restrained, would by choice dishonour him; he would diminish the rewards of the deserving in favor of the undeserving; he should even give graces increasing in force in proportion to the increased malignity of the heart, which every idea of justice forbids; by substituting this supposed order of universal impeccability to the present order, God would do, what, Bayl pretends, that neither a ferocious tyrant nor a humane prince would, or ought to do. It will not be denied that God has as just a right to command his creatures, and exact their obedience to his commands, as a Prince to command his subjects and enforce their obedience.

St. Austin's reasoning on the subject is nearly similar: "If it be asked why God permitted the man to be tempted, whose consent to the tempter he foresaw, truly I cannot sound the depth of his counsel, and I acknowledge it far beyond my strength; there may, perhaps, be some more hidden cause, which is reserved for better, and more holy men but yet as far as he gives me to know or say: it does not appear to me that man would be deserving of great praise if he lived well, because no one would excite him to live ill." *De Gen. ad Lit. L. 11, cap. 4, and ch. 6.* "When, therefore, the just profit by the unjust, and the pious by the impious, 'tis said in vain: God would not create those, whose wickedness he foresaw. Why should he not create them when he foresaw that they would improve the good? *Lucy. 11.* but if God willed it, they also would be good. How much better has God disposed that they should be what they wish to be. Yes, but unprofitably; but evil, they are not so with impunity, and in that they are useful to others. . . . Though he foresaw that, through their own faults, they would be evil, he did not desert from

creating them whom he has good but by not at all, the good that the which people more than this reasoning does not will not in justice abusing the the society of freely depu if we consi dent and hap any creature it on a certain happiness be possible creat possibility no obliged to w How many u has not given existence? A porties of wh not the essen God: he giv which he giv his will: thu existence to a ant give him ties of man not be a man therefore, tri much he has t nature what mbe much giva and he owes t

creating them, deputing them to the advantage of those, whom he had created as a people, who could advance in good but by the co-operation of the bad. If they were not at all, they would be useful to nothing. Is it a small good that they exist, who are useful to God's people, which people whoever does not wish to be. he does no more than that he himself should not be of them." This reasoning is solid and conclusive. The man who does not wish that God should have a select people, cannot in justice be numbered amongst them; and he, who abusing the gifts of his Creator, excludes himself from the society of the just, who serve God by choice, is deservedly deputed to their service.

If we consider God as a Being, sovereignly independent and happy in himself, he does not owe existence to any creature: for if he did he would be dependant on it for a certain portion of his happiness, nor would his happiness be perfect until he had given existence to all possible creatures: for if they be all supposed in a state of possibility no reason can be assigned, why God should be obliged to create any one in preference to another. How many myriads of creatures possible, to which God has not given existence, and to which he never will give existence? All creatures are possible, in the essential properties of which there is no discordance, the existence, not the essence, of things is dependant on the will of God: he gives existence at his will; but the existence, which he gives, pre-supposes the essence independant on his will: thus, for instance, God may, or may not give existence to any man according to his will; but he cannot give him existence without all the essential properties of man: for if any of these be deficient, it would not be a man, but a creature of some other species. It is therefore true that God does not owe to himself, and much less to his creatures, to give existence to any creature whatsoever; but if he designs to give existence, he must give all the essential properties of the creature, and he owes to himself to do nothing inconsistent with

any of his divine attributes, his goodness, his justice, his sanctity, &c. He therefore cannot create any intelligent creature in a state of actual misery : or even in a state, in which, on a comparison of all things present and future, non-existence would be preferable to existence ; because, in that supposition, existence would not be a grace, but a punishment, which justice inflicts on the delinquent, not on the non-existent : he therefore cannot predestinate any of his creatures to perdition, much less to sin as some ancient and many modern sectaries blasphemously pretend.

*Les tristes Partisans de ce dogme effrayable
Diroient ils rien de plus s'ils adoroient le diable.*

It is essential to all created spirits to be limited in perfection, they are, of course, subject to error, to weakness, to precipitancy, inconsideration, &c. These are the sources of sin : an increase in perfection will render the created spirit less subject to these defects, but totally to remove them must be the effect of some adventitious influx, which is no property of angelical or human nature, which neither the one nor the other exacts, nor requires, which God owes neither to himself nor to them to confer : for if goodness does not oblige God to give existence to any creature, much less does it oblige him to bestow on it properties foreign to its nature.

It is true if God deigns to elevate any of his creatures to a superior order, it is necessary that he should confer on it some quality superior to the order in which that creature is placed : for however the properties and qualities of the creature may increase in perfection in the same order, they never can arise to a superior order. Hence the indispensable necessity of supernatural grace to elevate either the angelical or human nature to that supernatural order, to which God, through an excess of goodness, and liberality, of which unlimited goodness alone is capable, deigns to elevate his faithful servants. Hence it is manifest that God might, consistently with his goodness and sanctity, have created man mortal, and

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subject to all the miseries attendant on mortality: but mortality is confessedly no property of human nature; the immortality, therefore, which the first founder of the human race possessed whilst he persevered in original innocence, and would continue to possess, if he had continued to persevere, was a supernatural quality, of which he might have been divested, without diminishing any of the properties of human nature. The gift of impeccability would have preserved our first parent from ruin. True: but it is not less true, that impeccability is no property of human nature at all; that though supernatural grace be necessary to elevate human nature to a supernatural state, impeccability is not; that without impeccability Adam might have obtained consummate happiness, in which impeccability is included; it is therefore a reward, as such, pre-supposes merit, consequently ought not to be conferred but in view of merit.

To this it may be replied, that Adam, without the gift of impeccability, by a special grace, infallible in its effect, though not absolutely necessitating, and consequently neither destructive of liberty nor merit, might have been enabled to resist the temptation with unerring certainty. This also is admitted: God might not only have enabled him to surmount the temptation without ruin, but he might have preserved him from that, and from every other temptation; he might have placed him in the immediate possession of the beatific vision, a state, from which all temptations are excluded; and if he had done so, he would have had just and laudable reasons for so doing; but it must also be admitted that he has not done it; that he neither preserved Adam from the temptation, nor from falling under it, though he had enabled him with the greatest ease to resist it, and for this he had also just and laudable reasons, some, though not all, are known to us; these, which we know are more than sufficient to justify his providence.

It has been already shewn that the present order is

which moral evil is found to exist through the perverseness of moral agents, is more glorious to God and advantageous to his faithful servants than any order from which moral evil should be excluded, either by graces absolutely necessitating and destructive of liberty and merit, or by special graces of such force as to render resistance almost impracticable, and diminishing merit in proportion. The present order is therefore wisely chosen, as it all the works of God, and all the works of his creatures, whether according to rule or deviating from rule, tend to his glory. In his works he exercises his power, communicates his goodness, manifests his wisdom, his justice, his mercy, his clemency, &c. By the works of his creatures, morally good, his divine perfections are honored; if he permits the abuse of his gifts to produce moral evil, he shews his power in reducing from it some good, which surpasses the evil, and his sovereign dominion in the punishment of the agent, which deviates from rule; so that, though evil be not good, it is good there should be evil; as all the actions of intelligent creatures, whether morally good or morally evil, tend to the manifestation of the divine attributes. God neither does, nor permits any thing to be done, but for his own glory, as the inspired writer truly says (Prov. xvi. 4): "God made all things in view of himself; and the impious man for the evil day." All his gifts are worthy of himself but not according to the whole extent of his power. This he owes neither to himself, nor to his creatures. To his divine attributes, all equal and infinite, he owes equal and infinite love, because his love is commensurate to his object, he is not more strictly obliged to manifest the one, his goodness, for instance, than the other, his justice. In the present order both are equally manifest to his creatures, infinite in their number and variety, all limited and unequal; he owes limited and unequal love, correspondent to their limited and unequal perfections to his creatures things according to their value; he therefore does not

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owe to any of his creatures, nor to the whole of the creation, the exercise of his power to its utmost extent; if the gifts, which he confers, be good in themselves, and correspondent to the nature of the creature, neither the divine attributes, the order of the creation, nor the exigency of the creature require more, if more he gives, it is an effect of liberality.

Existence unmerited, ornamented by the light of reason, and the grace of original justice, in a state of innocence, remote from pain, from difficulty, from toil, from perplexing cares, with a great facility of passing from this state of probation, to a state of consummate and interminable happiness are the gifts conferred on Adam. These are gifts of inexpressible magnitude, some of them transcending not only the exigency of human nature, but human nature itself: for if human nature be considered in itself, ignorance, concupiscence, pain, difficulties and death, are its appendages, consistently with the divine attributes, Adam might have been created subject to them; habitual aversion from God, preponderating inclination to voluptuousness in preference to virtue, and the malediction attendant on it, are neither properties nor qualities of human nature. These attest that man is fallen from his primitive state: for in all the works of Sovereign Wisdom, order is invariably observed; reason therefore ought to superintend, and sense obey; from lamentable experience we know that reason, so far from directing, is not infrequently made subservient to sense: how many infatuated mortals, who consult no other guide?

That man might have been originally created in the state to which sin reduced him St. Austin expressly teaches: though his authority may have no weight, his reasoning is not easily eluded: "If," says he, "a soul begins to exist, not only before sin, but before any part of life is past, such as another soul is after a culpable life, it would yet have great reason to thank its Creator: because its production and beginning is better than the

most perfect body. These are not ordinary benefits, that fire has, which in its nature surpasses every sort of body, but also that it has the power, with the assistance of the Creator, of cultivating itself, and by plodding study of discovering and acquiring virtues; by which it may be freed from extraneous difficulty and seducing ignorance; if so, ignorance and difficulty (concupiscence) would not be the punishment of sin to souls beginning existence, but an admonition to advance, and the beginning of perfection: it is not a small benefit before any merit of good work, to have received a natural judgment, by which the soul prefers wisdom to error, and rest to difficulty, that it may attain these, not by birth, but by study."—Lib. 3, de lib. Ar. Cap. 26. This doctrine he confirms in his *Retractions* (Lib. 1, C. 9): "Though ignorance and difficulty (concupiscence) were man's natural commencement, the Creator would not be blameable, but rather to be praised, as we have shown in the same third book . . ." It is not from ignorance or concupiscence that St. Austin proved the existence of original sin against Pelagius, but from the preponderance of the sensual appetite, which ought to be, but is not, under the controul of reason. Sense, in the discernment of objects, is indispensably necessary; and a propensity to the enjoyment of certain objects, whilst confined within the bounds, which reason prescribes, is equally necessary, both for the support of the individual, and the propagation of the species; but an ungovernable inclination to gratify sense in opposition to the dictates of reason, is an absolute disorder. Hence St. Austin distinguishes in concupiscence, or, this propensity to object gratified to sense three things, the vivacity, the utility, and the necessity; in these qualities, he finds nothing reprehensible, to these he adds a fourth, which he calls *libido sentiendi*, (Lib. 4, contra Julianum) that is, a preponderating inclination to voluptuousness in preference to virtue, this being a disorder is not the work of sovereign wisdom, in which nothing deviates from order.

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From this he proves that there is an inherent disease in man, his reasoning is conclusive: for if man had been created in a state of pure nature, a state manifestly possible, as reason distinguishes him from the brute, obedience to its dictates would be as natural to him, as subserviency to sense is to the brute, which is distinguished by sense from the inanimate stone.

Man's present state was to the Heathen philosophers an inexplicable paradox; some pronounced him happy, and others thought him wretched in the extreme. The great and extensive views, which are formed by enlightened man, the many good qualities, which are found in him, gave rise to the former opinion; the almost irresistible inclination to gratify sensual appetite, regardless of the dictates of reason; the errors and misconduct of man, and the train of miseries attending him through every stage of life, authorised the latter. Cicero, in his 3d. de Rep. says: that nature is to man a step-mother; Plato, on the contrary, affirms, that of all animated beings, man is the most happy. Many were of opinion that man's misfortunes might and ought to have been averted by the author of his Being. Hence St. Austin says: they saw the disease but were ignorant of the cause.

From revelation we know that man is fallen from his primitive state: (Gen. 1, 26): "The Lord said let us make man in our image according to our likeness" *Imago Dei* *Adam befsalmesu che dimuthenou*. The image (*selem*) and the likeness (*dimuth*) are different expressions, they convey distinct and different ideas; the former is referred by intelligent writers to the nature, the latter imports a similitude, in virtue, wisdom, knowledge, &c. Of this similitude Adam, in punishment of his disobedience was divested, the image which consists in the natural powers, the understanding, the will, and the memory, remaining entire, but unornamented; and as we are all born similar to Adam in that state, in which he founded the human race, we of necessity come into a most servile and brutish condition.

the world destitute of these adventitious ornaments. This truth we learn from the inspired writers : (Ecc. vii. 30) : "I have found that God made man upright," (*Jasher*) ; the Son of Sirach adds (xvii. 2) : "he clothed him with virtue." Man was therefore originally free from this violent inclination to sensual pleasures, which now distorts him and overpowers reason ; the virtue, which preserved him, was not a property of his nature, because the inspired writer says that he was clothed with it. It was consequently an adventitious ornament. Add to this that Solomon says (Wisd. ii. 23) : God created man indissoluble, but by the envy of the Devil death entered the world." From this we learn that man in his primitive state was exempt from disease and death. If we consider the jarring elements, which compose the human frame, it is in its nature manifestly subject to dissolution and destruction ; the conserving quality, therefore, must have been adventitious. Of this quality, Adam was stripped, in punishment of his disobedience, as he had been forewarned : (Gen. ii. 17) : "The day you eat you will die."—*Bejom azaleka moth thamouth.*

Disease and death, which in man's fallen state, are the punishment of his disobedience, are, after all, but the appendages of human nature.

Pelagius thinking, or pretending to think, man, capable of attaining consummate happiness by the powers of free will, unassisted by supernatural grace, which he rejected as useless, and finding human nature entire in its present state, affirmed that Adam was created originally subject to disease and death ; that his disobedience was prejudicial to himself exclusively, not to his posterity. This St. Austin attests in his book of Heresies more expressly.—*Epist. to C^d ad Pauli.*

Another and Calvin, though they agree with Pelagius in asserting that no supernatural graces were conferred on Adam, as if it were possible by natural means to attain a supernatural end, yet forced by the evidence of scripture to admit that man is in a state inferior to his origi-

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 vocates, than that of free will: of this natural faculty, by
 their reforming authority, they have robbed Mankind,
 against this faculty of the human soul, without which it
 would not be a human soul, they declaim incessantly.
 Calvin, describing man's primitive state, B. of Inst. C. 1. 54
 says: "God furnished the soul of man with understanding,
 by which he might distinguish good from evil, and right
 from wrong; and might see, guided by the light of rea-
 son, what was to be sought, and, what to be avoided;
 to this he added a will, in the power of which is election.
 Man's first condition excelled by these egregious endow-
 ments." In Calvin's doctrine, the understanding and
 will are not natural faculties of the soul, but adventitious
 endowments. After this preamble he adds: "in this
 integrity man had the power of free will, by which, if he
 willed, he might obtain eternal life." Pelagius said to today
 This integrity of man's primitive state was, if we believe
 Calvin, man's natural condition: he thus describes
 his fall, (*ibid.*): "Hence so great an obscurity inter-
 posed to philosophers, that they sought the edifice in its
 ruins, and fitted joints in the scattered pieces: they held
 this principle, that man would not be a rational animal,
 if the free choice of good and evil were not in him; it
 came into their minds, that the difference between virtue
 and vice would cease, if man did not institute life by his
 own counsel; right so far, if there had been no change in
 man, which not being known to them, no wonder if they
 mixed heaven and earth; but they, who profess them-
 selves disciples of Christ, in man lost and immersed in
 spiritual ruin, seek free will amongst the ordinances of
 philosophers." Calvin admits, that the heathen philoso-
 phers thought free will a consequent attribute of human na-
 ture; he admits that it was so in man's original state;
 but in his fallen state it exists no more. Calvin, therefore,

thought the essence of things subject to mutation; in this re-forming patriarch's opinion, a man might become a horse without ceasing to be a man; for if one essential or constituent attribute may be retrenched, no reason can be assigned why another may not be discarded also, this opinion is well worthy of the man who pretends that the understanding and the will are adventitious endowments.

Luther, of paradoxical memory, surpasses even Calvin in extravagance: in his commentary on the 3d of Gen. he asserts: "That original justice was as natural to man as to the eye to receive light," and shortly after adds: "These things prove that original justice was of the nature of man; and that this being lost, man's natural properties have not remained entire, as school divines rave." These school divines, whom pride had not deprived of common sense, knowing that the existence of creatures, not their essential properties, are dependent on the will of the Creator, very naturally believed, and continue to believe, that a man must have all the constituent properties of human nature, or cease to be a man; to affirm the contrary, they thought a rank nonsense, which deserves contempt, not a serious refutation.

In one sentence St. Paul refutes Pelagius, Luther and Calvin: the apostle shews that original justice was in itself supernatural, accompanied by supernatural and justifying grace, not a property of human nature. *Eph. iv. 23*: "Be renewed in the spirit of your mind, and put on the new man, who has been created according to God, in justice and the sanctity of truth." The *new man* who is renewed, must have been *new* originally, and this newness consists in putting on the new man, who was created in justice and sanctity; we therefore must have been in our first Parent new, invested with justice and sanctity. As these are put on and off, they are not natural properties, but supernatural and adventitious endowments.

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The apostle orders us to be renewed in mind, intimating that not only our body, for the renewal of which we must wait the consummation, was made subject to disease and death by the prevarication of Adam; but that our minds also were divested of their supernatural ornaments, justice and sanctity, which had been gratuitously conferred on them.

The component parts of man are a material body, which he has in common with the brute, and a spiritual soul, in which he resembles the angel, he naturally partakes of the qualities of both. In the brute the sensual appetite is predominant: sense is its only rule of action, its propensity to sensual objects is, therefore violent and irresistible; the angel, having no organs of sense, is of course exempt from sensual appetite, where there are no senses there can be no impression on sense, no desire of the objects, which make such impression, the Angel's will, directed by his understanding, has a strong tendency to spiritual good, none to sensual objects. The man, from his compound nature, has a tendency to both; hence his will, though directed by reason in his pursuits of virtue, or spiritual good, has to resist the sensual appetite, and, as the objects of sense are present and visible, and the reward of virtue distant and invisible, reason is frequently overpowered by sense, hence the reluctance we feel in the execution of what we know to be our duty; and the difficulty of resisting this sensual appetite in what we acknowledge inconsistent with duty and reason. This difficulty, incident to human nature, considered in itself, was suspended in Adam, by a supernatural gift, which confined the inferior appetite to its proper object, under the controul of reason, without difficulty, reluctance or hesitation, and at the same time established order in all the powers of the soul, so that Adam's will, directed by reason, might have been obedient to the orders of the Creator, without an effort, without reluctance, without pain or hesitation. This tranquility of soul and body was the effect of a supernatural grace,

not the natural condition of man: in punishment of Adam's disobedience, this grace was withdrawn, and human nature, in his person, divested of this gratuitous ornament, abandoned to its natural condition. The rebellion, therefore, of the inferior appetite, against the superior, concupiscence, difficulty, disease and death, would have been the appendages of human nature, if man had been originally created in a state of pure nature, or as divines express it, *in puris naturalibus*. When Catholic writers say that human nature is wounded or degraded by sin, it must be understood of human nature in its present state, compared to that state in which it was originally created.

This is the doctrine of ancient and modern divines: it is expressly taught by St. Thomas in several passages of his works: "God," says he, "conferred on human nature in its commencement, above the condition of its principles, that there should be in reason a certain rectitude of original justice, which it might impress on the inferior powers without any resistance; but because this was gratuitously conferred, it was justly withdrawn, through the ingratitude of disobedience, whence it has happened, that the first man having sinned, human nature was left according to the condition of its principles,"—*In. 2. Sent. dist. 31. q. 1. Art. 1.*

It is found in many passages of St. Austin's works: "What is it," says he, speaking of our first Parents, "that having tasted the forbidden fruit their nakedness was discovered, but that by sin was uncovered, what grace had covered? For the grace of God was great there, when an earthly and animal body had not brutal sensuality," (*bestialem libidinem*.)

This doctrine is deduced from the prophetic writings: after Adam's disobedience God said to him, (Gen. iii, 20): "Thou art dust." In these few words he intimates to him the natural condition of his body, and by the ensuing words he divests him of that supernatural grace, which would have continued him in the exalted

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state to which his goodness had raised him: "*Thou shalt return to dust.*"

In the 8th psalm the prophet, describing the creation of man, and considering his natural condition, expresses his surprise at man's exaltation to a state little inferior to that of immortal spirits: "*What is man that thou art mindful of him; or the son of man that thou dost visit him? Thou hast made him little inferior to the angels.*" The adventitious ornaments the psalmist calls a crown of glory and beauty—"thou hast crowned him with glory and beauty," (*ve'ehabod ve'hădar thebaterhou.*)

In the 49th, he thus describes the fall of man: "*When man was in honor he did not persevere, he was likened to the beasts which perish,*" (*ve Adam biquar lo jalin nimshal che Behemoth nidmou.*)

Revelation pre-supposed, reason justifies this doctrine: if the corruption of human nature in its present state, be not from its constituent principles divested of original justice, man in a state of pure nature would not be subject to it; the contrary has been already shewn, nor is there any other cause, to which it can be imputed: God is neither directly nor indirectly the cause of moral evil: it is inconsistent with his sanctity; to assert it is blasphemy. St. John in his 1st epistle ii, 16, affirms that all the sources of moral evil, that is, *the concupiscence of the flesh, the concupiscence of the eyes, and the arrogance of life, are not from the father but from the world*; these are defects necessarily resulting from the composition of man, they argue no efficient cause, against them original justice had been an effectual remedy. St. James in his epistle says that: "*no man is tempted by God, but by his own concupiscence*"—i, 13, this concupiscence or propensity to sensual objects is inherent in human nature from its constitution. It is not this natural propensity which is prohibited by the ninth and tenth commandments, but the consent of the will: as all precepts are addressed to the understanding, from which obedience is expected, involuntary motions cannot be the subject matter of any precept, be.

cause they are not under the controul of the understand-
ing, the consent therefore of the will, is what the precept
enjoins or prohibits. Hence the inspired writer says:
"Do not follow your libidinous desires," (*Epithumias*)
—Ecc. xviii, 30. St. Paul says, (Rom. vii) that the
precept, which forbids concupiscence, that is, the
consent of the will to involuntary sensual desires is just,
good, and holy; and concupiscence itself he calls the
law of the flesh, in opposition to this precept. God
does not authorise two opposite laws; the one just, good
and holy is from him, the other, which the apostle calls
sin, because it is from sin and inclines to sin, is a disease
incident to human nature; a defect resulting from its
composition, which in man's primitive state had been
healed by original justice, an effectual remedy, which re-
medy would have been transmitted to us if Adam had
persevered in his obedience; hence St. Anselm says:
"Since placed in the exaltation of so great a grace he
voluntarily abandoned the good things, which he had
received to be continued to himself and others, therefore
the children have lost what the Father, by preserving,
might have given them; and by not preserving he has
taken from them."—*Lib. de Con. Vir. Et pec. Orig. Cap.*

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It is admitted by catholic writers that one sin, con-
sidered in a certain point of view, may be, and frequently
is the punishment of another, though it be not the less
punishable. St. Austin who more than once advanced
this opinion, explains the manner clearly: "When," says
he, "it is said that man is abandoned to his desire he
thence becomes criminal, because, being forsaken by God,
he yields to them, he consents to them, he is overcome,
taken, possessed, drawn, and the succeeding sin is to him
the punishment of the preceding,"—*Lib. 5. in Joh.* and
in his 53d treatise on St John, "thus God blinds, thus
he hardens, by forsaking the sinner, not assisting him,
which by an occult judgment he may do, by an unjust
judgment he cannot."

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As a General for disobedience of orders disarms a soldier in the face of the enemy, he of course is taken or killed, so the Almighty in punishment of sin withdraws his grace and assistance, and the sinner is overpowered by his spiritual enemies.

That Adam has been divested of none of the powers or properties of human nature in consequence of disobedience, however the native forces both of the understanding and the will may have been diminished, is demonstrable by Reason: for however great his sin, from the facility with which he might have persevered in his obedience, and the train of miseries, which he has entailed on us all, it was a human act of the same nature with crimes, which are daily committed; by these, by the most atrocious and abominable, no power, no property, no faculty of human nature is lost; the sinner is divested of sanctifying graces, his soul is stripped of the beauty of holiness, he becomes an habitual sinner, his natural propensity to sensual objects encreases, and continues to encrease, as he advances in iniquity, but is never absolutely irresistible.

It is, therefore, true that original justice, if we consider merely what constitutes human nature, or what may result from its constituent principles, is neither a property of human nature, nor attainable by any power inherent in human nature; yet as it is not inconsistent with its constituent principles to be elevated to a state superior to its natural condition, it may be said, in that sense, that original justice is natural to man; in the same sense, eternal life, or the beatific vision, is said to be natural, though it be manifest that it is not attainable by any powers of human nature unassisted by supernatural graces.

St. Austin says that if Adam had persevered, eternal life, which in man's present state is a grace, would have been the reward of meritorious works; but he does not say that it would have been in any state the reward of meritorious works, not assisted by supernatural graces.

it is in our present state, as it would have been, if Adam had persevered, and transmitted original justice instead of original sin, which he might and ought to have done, both a grace and the reward of meritorious works elevated by sanctifying and supernatural grace to a supernatural order; but it is particularly called a grace in our present fallen state; because to resist concupiscence, and surmount the difficulty resulting from the privation of original justice, graces more powerful than those conferred on Adam, are indispensably necessary for us: the grace conferred on Adam was such that, assisted by it, he might have persevered, if he willed; graces are conferred on Christians, by which assisted, they not only may persevere in justice if they will; but their will also is excited and inclined to persevere infallibly, though not irresistibly: (Phi. ii, 13): "It is God, who works in you to work and to will for his good pleasure"—*θεος γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν τοῦ θέλειν καὶ τοῦ ἐνεργεῖν ὑπερ τοῦ εὐδοκίας*. From these words of the apostle we learn that preventing graces, which begin to enlighten the understanding and excite the will are purely gratuitous. The apostle accurately distinguishes the grace, which works on the will, from the act of the will. God is the immediate principle of the grace which works on the will: "God works in you," and the will is itself the immediate principle of the act produced "to work and to will;" but since the human will is but a secondary cause, and that all secondary causes act dependently on the primary, not only an existing grace is necessary for the production of the act, but also an assisting grace, hence the act is justly ascribed to God as the principal cause.

This first reason, conclusive in itself, is confirmed by a second, which irresistibly shews that life eternal, in our fallen state, is particularly a grace: in the prevarication of Adam we lost every right to the possession of eternal life, and were made slaves to the conquering enemy; to reinstate us, and enable us once more to contend with

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this artful and powerful enemy, and support us, so that we ultimately prevail, is indisputably an unmerited grace. Let us suppose an army engaged in an equal contest, some are victorious and rewarded, others are taken and imprisoned, their Prince redeems them, arms them again for the battle, and in commiseration of their misfortune, provides them with better arms, and weakens their enemy, so that they also succeed: is not this, their subsequent victory, a singular grace? Their reward, compared to the reward of the former, is it not with great propriety called a grace?

Though man, if created in a state of pure nature, would have been subject to disease and death, and to all the miseries, which attend him through the several stages of life, it is not the less certain that death is in his present state the punishment of sin. Reason is silent on the subject: we know it from Revelation: God said to Adam (Gen. ii, 17): "The day you eat of it, you will die,"—*Bejam acbalka moth thamouth*. The Pelagians pretended that the menace was understood of the death of the soul, that is, of the privation of sanctifying grace; but in the execution of the sentence we find it extended to the body: (Gen. iii, 20): "*Thou art dust, and unto dust thou shalt return*." The sentence was literally executed on both soul and body: the soul, divested of original justice, was deprived of the life of grace, and the body abandoned to its constituent elements. Death commenced: for what is erroneously called a living body is, in truth and reality, a dying body, as death is the term to which it tends.

Solomon says, (Wisd. i, 14): "God did not make death, nor does he rejoice in the loss of the living; he created all things that they might be." Destruction therefore was not intended by God in the creation of man, as existence was the term intended, it must have been perpetual. In the ii, he says: "*God made man indestructible, but by the envy of the Devil death entered into the world*."

The authority of St. Paul is not to be eluded, Rom. v, 12 : "Wherefore as by one man sin entered into the world, and by sin death, and so death passed to all men, in whom all have sinned . . ." and vi, 23, he adds : "The wages of sin is death, life everlasting the grace of God," (*to gar opsonia tés ámartias thanatos to de charisma tou theou zoe aiónios.*) In the doctrine of the apostles two things are equally certain : that death is the penalty of sin, and eternal life the gift of God, and the 1st Cor. xv, 22, he says . "Death is by man, and by man is the resurrection from the dead ; and as in Adam all die, so in Christ all will be made to live." This must be understood of the death of the body, and the resurrection of the body, which the apostle there describes. From him we learn that we are indebted to Adam's prevarication for death, as we are to Christ's merits for the resurrection from the dead.

If disease and death be the punishment of sin, why is it inflicted on the innocent ? Justice punishes the delinquent, not the innocent. True, it is also true that the innocent are not punished : St. Paul to the Romans, (v, 12) says, that we have all sinned in Adam ; and to the Ephesians he says, (ii, 3) : "we were by nature children of wrath, as all others." We have received from our ancestor human nature as it was in him, corrupted by sin, subject to the punishment due to sin. To justify this doctrine it must be observed that a person may be morally guilty of an offence though not present at it, nor even in being at the time, in virtue of a compact either expressed or implied, on this principle is founded a maxim universally and invariably observed by civilized and uncivilized nations, to punish children for certain transgressions of their parents : it is the inherent sense of mankind, authorised by reason, and our ideas of justice : for children are a portion of the substance of their parents, what they hold most dear ; they represent them living when they are no more ; they inherit their possessions, are rewarded for their services,

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dishonoured and disgraced by their infamy. In a word, reason and the sense of mankind, consider children as making one moral and social whole with their parents, sharing in their actions, partaking of their honors, and punishable for their offences.

In virtue of this implied compact, subjects of a State, though innocent of the unjust aggression of their rulers, or fellow-subjects, are justly punished, as the integrant parts of the moral and social whole, and consequently accomplices of the aggression.

Hence these promises to reward the virtues of ancestors in their descendants; and these threats of punishing the crimes of parents in their children, so frequently repeated and fulfilled in scripture.

This truth was so deeply impressed in the minds of the Heathens, that their poets ascribed the ravages of Rome, by civil wars, to the perjury of Laomedon, and the Trojans, from whom the Romans were descended, and to the murder of his brother by Romulus their founder; and for the same reason, historians ascribed the death of Alexander in the prime of life, the massacre of his brother and sisters, to the divine vengeance, which punished the perjuries of Philip on his family.

Euripides, the tragic poet, introduces Theseus, alarmed at a crime, of which he thought his son guilty, and not conscious of any atrocity, for which the Gods would permit his family to be dishonored by such an infamous act, he scrutinizes the conduct of his predecessors: "who," says he, "of my ancestors has brought this disgrace on me?" We know it; it was the first founder of our race, whose causeless rebellion has brought on himself, and on all his descendants, the avenging hand of God, that they may know what they owe him, and what they deserve, who voluntarily disobey his commands: hence it is that God imputes to us, not the sins of all our ancestors, though he might in justice, nor even all the sins of this our first ancestor, but that one act of disobedience, for which he justly divested him, and human na-



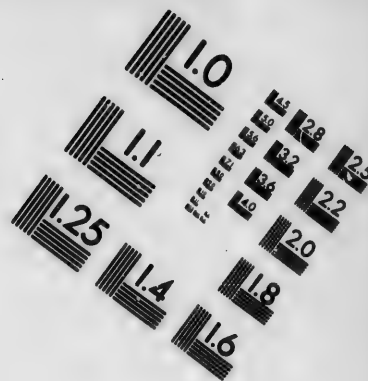
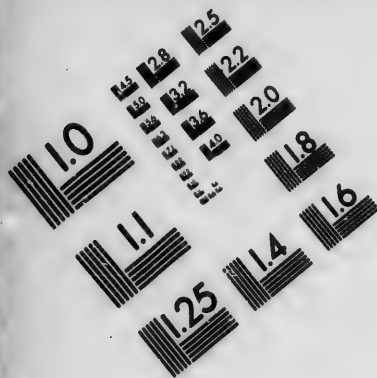
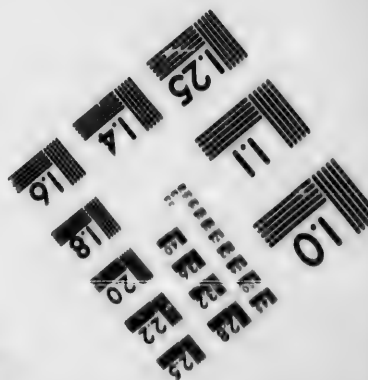
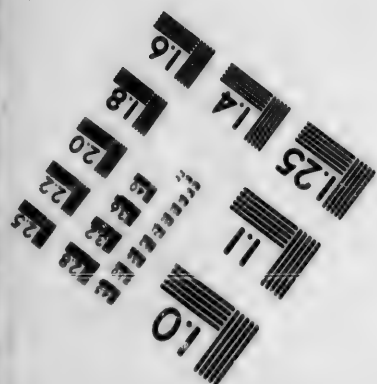
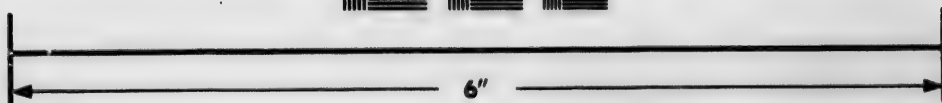
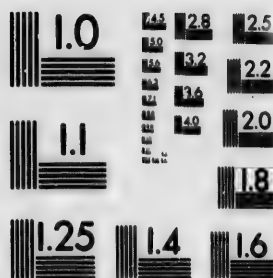


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case in him, as in its source, of these supernatural and gratuitous gifts, original justice and immortality, which he had received for himself and for his posterity, which he voluntarily lost for himself and them, who are considered in the original compact as making one with him. An example of this primitive compact we have—Deut. xix: God reminds the Jews of his promise to Abraham, Isaac and Jacob, their ancestors, which promise he fulfils in giving them the land of Canaan, and then promises to continue them in possession whilst they continue to obey his precepts: “*This covenant, which I make, and this oath, is not with you only, who are here present this day standing before the Lord, but with them also, who are not here with us this day*”—14.

This covenant was equally binding on the absent as on the present: on the children not yet born, and on their children in succession, as on their parents there, who expressed their consent. Hence God said by his prophet Jeremiah, xi, 6: “*Hear the words of this covenant and do them.*” He immediately subjoins: “*Witnessing, I have witnessed to your fathers the day on which I brought them out of the land of Egypt, and unto this day, rising in the morning and attesting to them; and I said hear my voice, and they did not hear, and I brought on them all the words of this covenant, which I commanded them to do and they did not The house of Israel, and the house of Juda, have broken my covenant, which I made with their fathers, wherefore behold, I will bring on them evils.*”

A remarkable instance of the punishment of a nation for the crimes of their ancestors, we have in the total extermination of the Amalecites, for an act of inhuman cruelty committed by their ancestors more than three centuries before—1st Sam. xv.

That a covenant obliging all his descendants might have been implied, though not explicitly formed, with the first founder of the human race, at the very instant of his creation, is demonstrable by reason; for

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is the father and natural representative of all his descendants he must be supposed attentive to their interest: it was his indispensable duty. His assent therefore to a covenant involving the greatest possible interest of himself and all his descendants, and which would have been imprudent in the extreme to reject, might have been implied; and with equal justice the consent of his posterity: for their dissent, if supposed present, would not have been less imprudent, or unwarrantable than his. The only question to be discussed is, whether our first parent, consistently with the maxims of prudence, and the interest of his descendants, could have refused his assent to the conditions of the covenant, the prevarication of which has involved us all in his disgrace. If we suppose Adam created in a state of pure nature, that is, in such a state as we are now born, subject to disease and death, its natural appendages, subject to concupiscence, considered as the actual and habitual love of objects pleasing to sense, without any violent or preponderating inclination, destined to a natural beatitude, which consists in an undisturbed contemplation of the divine perfections and necessary love of the divinity, which by the powers of free will, not weakened nor depraved, he might merit, if it be supposed possible for him, and all his descendants created in the same state, to persevere in the strict observance of the natural law, probable that many would, and by their virtues merit, and obtain a fixed state of natural beatitude after death, it must also be supposed that from the versatility of the human mind, and its innate powers of conforming its actions to the dictates of right reason or of deviating from them, many would transgress the natural law, and be for ever condemned to the punishment due to such transgression, as in such a state there could be no forgiveness of sin, it must be admitted that such a state, though perfectly consistent with sovereign goodness, and all the exigencies of human nature, would be extremely alarming. Let us now suppose it proposed to Adam to substitute, to

the victims of his pervarication in the present order of things. It has been already shewn, to conviction, that the present order is wisely chosen; an order more glorious to God and to his faithful servants than an order from which all moral evil would be excluded by graces absolutely irresistible, or approaching to irresistible force and efficacy.

A question, not less abstruse than these already discussed, presents itself: In what consists the sin of Adam? How is it transmitted to his descendants in remote generations? And what the punishment?

Sin is a generical term, taken in its greatest latitude it is *transgression of a law*: a man, who deviates from any rule, is said to sin against that rule. Considered as offensive to the Divinity, sin is a transgression of the eternal law. St. John defines it in three words: *amortia esse omnia*.

This transgression may be in act, in word, in desire, or omission; it may be a capital, offensive, inductive of death in the soul, and is called mortal; or the offence may be light, inductive of disease in the soul, not death, and is called venial.—See *first Principles of Christianity*, p. 83....

It is universally admitted by Catholic Divines that some sins are inconsistent with charity, and destructive of the life of the soul, which consists in sanctifying grace; that others are of their own nature not absolutely incompatible with that grace, which gives life to the soul. The former are called mortal, the latter venial; this distinction of sins, mortal in their own nature, from others venial, though, in appearance, admitted by some, is in reality, denied by all modern sectaries.

Jovinian pretended that all sins were mortal, and the most atrocious crime not more offensive to the divinity than the most venial fault. St. Jerom, in his book against that old reformer, says: “*As to that, which you endeavour to prove, that a merry jest and murder, and offensive term and*

adultery, and idle word and impiety, are rewarded with the same punishment, an answer has been already given," and, after some lines, he adds: "if they, whom you raise from the deep, be pleased, others, whom, for light and daily offences, you thrust into outer darkness will be grieved."

Pelagius renewed this error soon after, and was by St. Jerom refuted in his dialogues against the Pelagians.

Luther, of paradoxical memory, who, with his reforming associates, had collected all the errors of antiquity, for the use of his disciples, and to them added the ravings of his own turbid imagination, when censured by Leo X. for asserting: "that every work of the just man is a sin," added to that extravagance a greater, in the assertion of his 32d article: *that every work of the just man is a mortal sin of its own nature, and venial only through the mercy of God;* so that in the doctrine of this reforming patriarch, to forgive an injury in obedience to the injunction of Jesus Christ, to feed the hungry, to clothe the naked, &c. through a motive of charity, are mortal sins of their own nature, and pardonable only through the mercy of God. It is true, Luther's liberality extends this mercy to all sins, however atrocious, even without repentance, infidelity alone excepted: "Thus you see," says he, in his book on the Babylonian captivity, "*how rich the Christian man, or the baptised man, is, that, even though willing, he cannot lose salvation by sins however great, if he be not unwilling to believe.*" To believe that the greatest sins are forgiven, is the only condition he exacts for the Salvation of the sinner.

Melancthon, Luther's favorite disciple, admits a distinction between mortal and venial sins, but, upon examination, his doctrine is found to coincide with his master's: for what he calls venial sins, are the first motions of the mind, which prevent reflection, and the exercise of reason; these involuntary motions, which are exempt from the guilt of sin: "*It is,*" says St. Austin, "*so essential to sin to be a voluntary evil, that, that is not sin, which is not voluntary.*"

(... 11-12) (xviii) says, and indeed

Calvin's destructive made with the nature they elect, though probate, and all the sins of deserve death, no condemnation they are not "Let," say believe every will of God, the sins of the own nature, God.

If we believe is a capital of is denounced the most atrocious venial faults (1) that faithful, and as they are venial, no are not imputed mit all sorts indulge in all out the most an absolute

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Calvin's doctrine, though equally false, and not less destructive of Christian morality, does not entirely coincide with Luther's opinion: he pretends that all offences of the children of perdition are mortal, of whatever nature they be in themselves, and all the offences of the elect, though the same in themselves as those of the reprobate, are venial. L. Ins. cap. 4. 28: he says: "*But all the sins of the faithful are venial, not because they do not deserve death; but because, through the mercy of God there is no condemnation in those, who are in Jesus Christ; because they are not imputed; because by pardon they are blotted out.*" "Let," says he, (L. 2. In. cap. 8): "*the children of God believe every sin to be mortal, because it is a rebellion against the will of God, which necessarily provokes his wrath . . . but the sins of the saints they must believe to be venial, not of their own nature, but because they obtain pardon from the mercy of God.*"

If we believe this blaspheming reformer, an idle word is a capital offence, against which the judgment of God is denounced in all these, whom Calvin reprobates, whilst the most atrocious crimes, murder, adultery, &c. are venial faults in his saints. As he teaches (L. 3. Ins. cap. 5) that faith is the peculiar gift of the elect and inamissible, and as he also pretends that the sins of the faithful are venial, not from their own nature, but because they are not imputed, it follows that Calvin's saints may commit all sorts of excesses with impunity; that they may indulge in all the vices and follies of the heathens without the most distant fear of perdition, Calvin gives them an absolute and infallible certainty of salvation.

These illusions are as opposite to the doctrines of the prophets and apostles as the spirit of darkness, who suggested them, is to the spirit of truth, who inspired the sacred penmen: For these expressly teach that there are some sins absolutely inconsistent with sanctifying grace the life of the soul, and others which do not exclude it: of the former Ezekiel says, (xviii, 11-12 . . .) "*he hath defiled his neighbour's wife; he hath oppressed the poor*

And though he is guilty
of these or any other crimes, on sincere repentance, and
becomes a saint yet before such repentance, he is not said
to be a saint, but an impious man: for so the prophet expressly
calls him *Gabalphahab*, i.e., before he was converted, men
will be converted from all his sin, which he has committed, and
will bear my judgment, and do that which is lawful and just he
shall surely live, he shall not die? The prophet had not been
ed to combine impiety and sanctity. This secret was
referred for the German prophet and his associates

So Paul had a special purpose in his contention with that of the prophet Isaiah in his Cxxxix. *Why say ye that ye are justified, not that the wages of sin shall inherit in the kingdom of God? For we not do it, neither in fornication, nor in idolatry, nor in adultery, nor shall inherit in the kingdom of God. If such were some of you, but ye are not justified, but ye are justified in the word of the Lord Jesus Christ, and by the Spirit of our God? These were not clean before they were washed, they were not saints before they were sanctified, nor were they just before they were justified. The apostle, therefore, did not think fancy clean, filthy with the sin of fornication, of idolatry, of drunkenness, or with any of these crimes, which he commingles, he, on the contrary, thought these crimes in themselves such as exclude from the kingdom of God.*

That there are sins such as do not of their own nature exclude Sanctuary, is equally certain, if we believe the prophets and the apostles. In the xxiv Psalm the inspired writer says: "Moses and Aaron among his priests . . . in the pillar of the cloud he spoke to them: they kept his testimonies and the ordinance, which he gave them. O Lord our God, thou dost answer them, thou wast a God bearing with them, and an avenger of their iniquities." (The Sanctuary) of Moses and Aaron is, at least among Christians, unquestionable. The prophet attests that they obeyed God's ordinance, yet they were not

totally exempt from sin for there is but in which God...
 punishes as an avenger. There are, therefore, some sins
 which are not incompatible with justice and humanity.
 Solitaires thought so good: Prov. xlv. 16. *He that is just
 shall have his fall seven times.* "A definite for an indefinite
 number of times, and yet not more than seven." These several faults do not
 divest him of habitual justice and humanity, for it is the nature
 of which demonstrates, and if these offences had deprived
 him of habitual justice, Solomon would not have called
 him a just man, *excluding* but a wicked man (*Rashabim*),
 calling whom he contradicted himself, the just man, who
 falls, saying *Hadik yiphol*, adding that the wicked tumble
 together into evil. *Yeshabbim yigashlu ben shabbim* etc. etc. etc.

The same truth is taught more distinctly in the New
 Testament in the evangelist. St. John says (1st John 1. 8.)
we say we have no sin, we deceive ourselves. and St. James
 adds (iii.) : *"we all offend in many things."* The Gospels
 taught his disciples, and, in them, the faithful, until the
 end of times to say : *"forgive us our debts."* The Pharisees
 The Pharisees, who pretended that the just man might
 pass through the whole of this mortal life without sin,
 endeavoured to elude the force of this last passage by say-
 ing that the saints do not pray for the remission of their
 own sins, but for the remission of the sins of others
 amongst their people. This silly evasion was originally
 by the Council of Milevis, Can. 7. : *"It is also decreed
 that, if any man shall say, that the saints in the Lord's
 Prayer say : 'forgive us our debts, not as if they say this
 for themselves, because that petition is not necessary for
 themselves, for whereas we are sinners in their people, and be-
 for their sinners, that each of the saints does this for...
 give me my debts, but I forgive in their behalf, and that is
 good to ask this for others only, for himself, the Lord knows
 them."* The Council of Trent, strictly authorizing the
 doctrine of the primitive church, declared in their differ-
 ent councils, teach the same doctrine (Sess. 6. cap. 11.)
 "Though the saints and the just, however good, do sin in
 mortal life, sometimes fall into light and guilt, sin, which
 is called venial, yet for this they do not cease to be just :

for the saying of the just, humble and meek, *for ever*
undecided. St. Cyprian, in his discourse on alms, says: "If no man
 can be without sin, and he, who calls himself blameless, is
 proud as a fool, how benign the divine clemency: which
 knowing that, though healed, we cannot escape future
 wounds, has provided a salutary remedy to heal them
 again. It is useless to cite passages from early writers,
 in this they all agree: Austin and Jerom have professedly
 refuted this error."

The Pelagians found some passages both in the Old
 and New Testament to countenance their opinions: Deut.
 xviii: "Thou shalt be perfect with the Lord thy God," and
 Matt. v: "Be ye perfect as your heavenly Father is per-
 fect." As God commands nothing impossible, they con-
 cluded that, that perfection, which excludes every sin, is
 attainable in this life; but they were told that perfecti-
 on is a general term; that it admits different degrees:
 the perfection peculiar to the celestial inhabitants, who
 incessantly love God, excludes not only sin but the pos-
 sibility of sin. Of this St. Paul speaks, saying: "that I have yet received, or that I be yet perfect, but I
 follow after . . . —Ph. iii. This degree of perfection
 is not found on earth. There is another degree of per-
 fection peculiar to these, who forsake all things to follow
 Christ, and consecrate themselves to his service. Of
 this the Saviour speaks (Matt. xix): "If you desire to
 be perfect, go, sell all that you have, give to the poor, and you
 will have a treasure in Heaven." This is not a precept,
 it is an evangelical counsel. This degree, therefore, of
 perfection is not enjoined, it is simply proposed as pos-
 sible and meritorious. Finally, there is a degree of per-
 fection strictly enjoined, which consists in loving God
 above all things, and being disposed to sacrifice all things,
 even life itself, rather than lose the grace of God. This,
 and the former degree, exclude all sins, which destroy
 charity, or the love of God, which is the end of the
 law, but not all venial faults, which though they diminish

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charity, do not destroy it. Thus the inspired writer
 says (Gen. vi. 9): "*Noah was a just, and perfect man*."
 he does not say that Noah was totally exempt from sin.
 And St. Paul says (Ph. iii. 12): "*I desire to attain to the
 perfect*" *He had said, with confidence that*
he was perfect" He must, therefore, have spoken of
 different degrees of perfection: one, which he expected
 after death; and another which he then possessed. But
 this degree of perfection, which he then possessed, did
 not exclude every sin; for Paul was one of those who
 say: "*Forgive us our debts*," he was not more perfect
 than his fellow apostles, John and James, who say of
 themselves and all others: "*If we say we have no sin,
 we deceive ourselves; we all offend in many things*."
 Other passages were wrested by the Pelagians, to sup-
 port of their opinion, the following from Ps. cxiii. 23:
 "*I will be undefiled*," in the Greek version, "*Amēnos*," *perfect*
 in the original, "*Thōmōn*," *perfect with him* (God),
 and others of similar import; from Eph. 1. 3, "*Blessed
 be God* . . . who hath chosen us in him, (Jesus Christ)
 before the formation of the world, that we might be holy
 and spotless" — *amēnos*. To these St. Austin replied,
 that the just and righteous are called spotless in this life,
 not because they are absolutely exempt from all venial
 offences, but because they seriously desire it, and if
 through the human weakness or inadvertence they com-
 mit any light offence, they soon after efface it. St.
 Thomas thinks that mortal sin alone defiles, whether ve-
 nial sin maculates or not, the spot cannot be called a de-
 cement, as in the body a few light spots may diminish
 but cannot destroy the beauty of it; so light offences
 may diminish, but cannot destroy the beauty of holiness
 in the soul.
 St. John says (1st. iii. 9): "*Whoever is born of God
 doth not, because his seed remaineth in him, and he can-
 not sin because he is born of God*," but this is understood of
 mortal sin, which is incompatible with sanctifying grace.
 Of venial sin the apostle had said, if we say we have no
 sin, we deceive ourselves.

Calvin's doctrine surpasses impiety: for if it be true, as he pretends, that justifying faith cannot be lost; and that all the sins of the elect, to whom he confines the gift of faith exclusively, are not imputed, whilst the faith subsists, it follows that the murder of Uriah by David, and the seduction of that officer's wife, were not sins imputable to that prophet: for he had received the gift of faith long before these crimes were committed; and as this faith could not be lost, if we believe Calvin, nor any sin imputed whilst it continued, it manifestly follows that these monstrous crimes were, in the opinion of that arch impostor, meer venial faults, or, to speak more properly, no faults at all: for that cannot, with propriety, be called a fault, which is at no instant of time imputable, the forgiveness of which must accompany the act: so that it precedes even the desire of forgiveness. Such is the impunity, which Calvin promises his saints, and such the encouragement he gives to all sorts of abominations. St. John, the evangelist, who was not inspired by Calvin's spirit, thought the forgiveness of sin consequent to the confession of sin: "*If we say,*" said he—1, 8, 9, "*that we have not sinned; we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from every iniquity.*"

Luther's opinion is not less favourable to immorality than that of his brother reformer. Sins not imputed he calls venial, and these, he pretends, are not imputed which are not incompatible with justifying faith: hence it follows, that infidelity and heresy compose the catalogue of mortal sins: for they only are incompatible with faith. Murder, adultery, perjury, theft, &c. are not imputable in this German apostle's gospel, for whether we understand by faith, an assent to all revealed truths proposed by church authority, as Catholics do, or a special confidence of mercy, by which each man believes that God is propitious to himself through Christ, which the Lutheran school, by an unprecedented abuse of terms, calls faith, it is experimentally true, that many Catholics firmly be-

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The Saviour, instructing his disciples (Matt. 18. 10)
says: *Every man, who is angry with his brother, deserves
judgment; every man, who says to his brother, 'Raka'—
thy counsel, and every man, who says, 'Thou art a
foe of Gehenna.'* He did not multiply words with-
out a necessity: as we know he never spoke one word in
vain, he therefore distinguished three different degrees
of anger, the first confined to the mind; the second ac-
companied by some external sign of impatience: for the
true import of *Raka* is not known, or the translator of
St. Matthew would have given it, as he translated these
words: *El, eli lama sabachani, my God, my God, why
hast thou forsaken me.* Though St. Isidore says it is a
Hebrew word, which signifies (*hemo*) empty and in-
firm, it has all the appearance of that: the last degree
of anger is accompanied by some insulting epithet. To
these different degrees he assigns appropriate degrees of
guilt, and consequently of punishment: for it is the
office of justice to proportion the punishment to the
guilt of the offence. To the last degree only is assigned
the punishment of Gehenna, that is, of perdition; this,
the severity of its own nature a capital offence, the two
former are not. The Saviour does not inquire whether
the offence be committed by one of Calvin's saints, or
of Antiqua favoured men of special confidence. He says
without distinction: every man, (*pas un*) who expresses
his anger in approbrious epithets, deserves hell. And yet
Calvin's second self, admits that Christ's words
express an inequality in the guilt of sin, and a consequent
inequality in the punishment of the same. He says, *Christ's
words contain the punishment of the body*

to the last degree of anger, because that punishment is certain, and certainly due to mortal sin. The Saviour did not specify the punishments due to the former degrees of anger, because they are uncertain, being proportioned to the guilt of the offence, which may encrease or diminish, but not amounting to mortal sin, the appropriate punishment cannot amount to perdition. Beza pretends to justify his opinion by these words of St. Paul (Rom. vi, 23): "*The wages of sin is death*;" but the death, of which St. Paul speaks, is the same punishment, which Christ calls Gehenna, and consequently the wages of the same sort of sin, that is, of mortal sin.

Christ reproached the Pharisees with transgressing the great precepts of the law, whilst they were scrupulously observant of injunctions of little moment: "*Blind guides*," said he, Matt. xxiii, 24, "*who strain at a gnat and swallow a camel*;" and Luke vi, 41, he said: "*Why dost thou see the mote in thy brother's eye, and dost not consider the beam in thine own eye?*" Some transgressions he compared to the camel and beam, others to the gnat and the mote. Between the gnat and the camel there is no proportion, nor is there a greater between the mote and the beam. A mote, however inconvenient, troublesome or painful, does not extinguish sight: a beam destroys the eye; in like manner a light transgression, an idle word, diminishes habitual grace, but does not destroy it; a capital offence, murder, theft, adultery, &c. extinguishes it.

St. James, in his epistle, describes the fall of the just man from the life of grace to the death of sin, beginning with the temptation: "*Let no man say when tempted: that I am tempted by God: for God cannot be tempted to evil; and he tempts no man, but every man is tempted by his own concupiscence when drawn away and enticed; after concupiscence when it has conceived brings forth sin, and sin when consummate brings forth death.*"—Jac. i, 13-14. In these few words the apostle refutes Jovinian, Vigilantius, Cal-

vin, Luther, who tempts no man, declines him, to his own condemnation, though in sin, and is the first in sin must of all fixes the attention, consent, it and educating it brings forth for the apostle he calls sin, a which he calls of the soul; it is therefore not extinguish it, and it was a false teaching that the sins of sin gives death is not imputed where there is fore he imputed must be the light in the wicked

St. Paul, in explicit in the prince of reformers Menander and Calvinistic (Ep. v, 3 . . . covetousness be seeness, nor so ment, but rather tor or unclean me no inheritance in

vin, Luther, Melancton, &c. He tells us, that God tempts no man to sin; much less does he irresistibly incline him to sin. He says that every man is tempted by his own concupiscence. Concupiscence, therefore, is not sin, though it be sometimes called sin, because it is from sin, and is the cause of sin; for that cannot be sin, which is the first inducement to sin: as the first inducement to sin must of all necessity precede sin. When concupiscence fixes the attention of the mind, and obtains an imperfect consent, it is said, with propriety, to have conceived, and educing an indeliberate or imperfect act of the will, it brings forth sin, but not that sin, which gives death: for the apostle distinguishes this first production, which he calls sin, as an imperfect production, from a second, which he calls perfect, and to which he ascribes the death of the soul; *and sin when consummate brings forth death.* It is therefore true that, there are certain sins, which do not extinguish sanctifying grace, and others which destroy it, and it is equally true that Calvin, or the apostle, was a false teacher: for if it be true, as Calvin teaches, that the sins of the saints are not imputed, it is false that sin gives death, as the apostle says; for that sin, which is not imputed, cannot give death, nor can it give death where there is no life. If it gives death it must therefore be imputed; and the life, which it extinguishes, must be the life of grace in the just man or saint: for in the wicked man there is no such life to be extinguished.

St. Paul, in his epistle to the Ephesians, is not less explicit in the condemnation of the doctrine of that prince of reformists Simon the magician, and his disciples Menander and Corpocras, revived by the Lutheran and Calvinistic schools. "Let not," says the apostle, (Ep. v, 3 . . .) "*fornication nor any uncleanness, nor covetousness be named amongst you as becometh saints, nor obscenity, nor foolish talking, nor jesting, which are impertinent, but rather thanksgiving. Know this that every fornicator or unclean man, or covetous man, who is an idolator, has no inheritance in the Kingdom of Christ and of God.*" The

apostle specifies several sins, of which some exclude from the kingdom of God; others he censures as impertinent; but he does not say, that they exclude from the Kingdom of Christ. The apostle knew nothing of Calvin's saints, whose sins are not imputed; nor of Luther's elect, who cannot lose salvation if they be not unwilling to believe, he pronounces indiscriminately a sentence of condemnation against every man guilty of fornication, of uncleanness or covetousness. No man, he says, guilty of any of these sins, has an inheritance in the Kingdom of Christ. He does not say that foolish talk, or jesting, which he calls impertinent, excludes from this inheritance: yet if an idle word, as is pretended by reformists, be a mortal sin of its own nature, and venial merely because it is not imputed to the saints, it would of its own nature exclude from the Kingdom of God, as fornication, or theft most certainly does. The Saviour tells us, and his words are perfectly consistent with our ideas of natural equity, that the light of faith in the Christian, so far from diminishing the enormity of sin, encreases it: "*That servant, who knew his master's will, and did not prepare, nor do, according to his will, shall be beaten with many stripes; but he, who knew not, and did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.*"—Luke xii, 47-48. The Saviour thought that the man, who knows from infallible authority, that for every idle word he must give an account, is more culpable than the Heathen, who does not know it: in his doctrine, diametrically opposite to the ravings of all our reformists, the light of faith does not make that sin venial, which is mortal of its own nature. It is true that sin, however light or venial in itself may be, and is in fact, irremissible in the Heathen as it is in the Reformist: because there is no remission of sin without the pale of the church, nor even within it without the infusion of sanctifying grace; hence, though

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the punishment due to venial sin be of limited duration it may be, and frequently is, eternal: for there is no remission for him, who dies in mortal sin: the punishment due to all his offences, whether mortal or venial, which have not been expiated before the perpetration of the capital offence, in which he dies, will therefore be endless.

As there is no error, which may not find some passage in scripture to rest on, if the inventor be allowed to determine the intended sense according to his own fancy, so our reformists find many to countenance their most extravagant paradoxes. Moses said, (Deut. xxvii) : *Cursed is every one, who does not persevere in all these things which are written in the book of this law.* Ezechiel xviii, 20 : *"The soul, which sins, it shall die."* Rom. vi : *"The wages of sin is death."* James ii : *"He who offends in one thing is guilty of all ;"* and Matt. v : *"He who breaks one of these least commandments will be called least in the Kingdom of Heaven."* There may be some others of similar import, but they all speak of capital offences, which destroy sanctifying grace. In Deuteronomy Moses forbids the most horrible excesses, idolatry, incest, adultery, and such like. Ezechiel speaks of the same sort of crimes. He tells us that if a father be guilty of idolatry, adultery, oppression of the poor, or any such crime, his son, if he be a just and righteous man, shall not die for the sins of his father. St. James shews that if a man be guilty of any capital offence, such as adultery, or murder, he becomes a transgressor of the whole law, the plenitude of which is charity : because a capital offence, of whatever kind it be, extinguishes charity and excludes from the Kingdom of God. A venial offence does not make the offender a transgressor of the law of charity : the sin is said to be venial, but because it is not perfectly voluntary, or perfectly against the law, it is not a perfect transgression of the law : for sins are not said to be venial because they are, or may be remitted, but because, from the nature of the offences, they are less deserving of punishment, and more easily remitted.

St. James did not think himself and his fellow apostles transgressors of the law, yet he says, elsewhere: "*We all offend in many things,*" and St. John says: "*If we say we have no sin we deceive ourselves.*" There are therefore offences which do not amount to a perfect transgression of the law. Some of these St. Austin specifies in his book *de Nat. & Gra.* cap. 38: "*Nor was it,*" says he, "*to be mentioned if Abel, though deservedly called a just man, had at times laughed something immoderately, or if he had joked to unbend his mind, or if he had looked at something to desire it, or if, when praying, he had thought of something which called off his attention, as often as these or such like things stole on him.*" Of similar offences Austin says in his *Manual*, chap. 71: "*for daily, short and light sins the daily prayer of the faithful satisfies: for it is the duty of these, who have been re-born of water and Holy Ghost to the Heavenly Father, to say: 'Our Father, who art in Heaven!'*" This prayer totally destroys very light and daily sins—*minima & quotidiana peccata*. In his 41st sermon on the Saints, Austin says: "*Small, not capital sins, are purged by that transitory fire of which the apostle says: 'he will be saved but yet as by fire.'*" Of these sins, which he calls *short, light, daily, minute, least*, (*brevia levia, quotidiana, minuta, minima*) he says, (*ibid.*): "*by which sins, though we do not believe the soul to be killed, yet, as if filling it with pustules and a loathsome scab, they make the soul so deformed, that it can hardly, nor without great confusion, come to the embrace of the Heavenly Spouse.*"

The writer closes this article with a passage from Jerome's work, against that epicurean reformist Jovinian, on this subject: "*Some sins,*" says he, "*are light and some are heavy—it is one thing to owe 10,000 talents, another thing to owe one farthing. For an idle word and for adultery we will be held guilty; but it is not the same thing to be put to a blush, and to be tormented; to be ashamed and to be tortured a long time.*"

Of all the errors of Jovinian, which Jerome so forcibly, or as St. Austin terms it, so clearly (*delucidissime*) re-

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futes, there is not one which has not been revived by our reformists : closing the work Jerome says to Jovinian, which is equally true of our reformists : " that many acquiesce in your opinion only exposes their voluptuousness : they approve your doctrine but because it countenances their vices after your preaching and your baths, which wash both men and women, all that impatience, which covered ardent libidinous desires, as with the garments of shame, is exposed to view ; what was before concealed is now public, you have shewn disciples such as they were, you have not formed them. But your doctrine has produced this effect, that sin has now no repentance."

We are now to discuss a question of great moment : *Who is the first author of Sin ?* Cerdon, Marcion and Manes, not daring to call a God sovereignly good the author of evil, imagined a second principle, eternal and independent, of infinite power and malignity, him they accused of all wickedness. Florinus, a disciple of Montanus, was the first, who presumed to call a God, the source of all goodness, the author of all evil. St. Irenæus says of Florinus that he was worse than a heresiarch, because he blasphemously accused God of all evil, what no heresiarch had ever dared before. The error of this blasphemer has been revived by Calvin and his most zealous disciples.

It must not be understood that Zuinglius, Calvin, or their disciples, have accused God of being the author of sin in express terms ; on the contrary, they deny it : these impostors knew that such horrible blasphemy, if clearly exposed, would give offence to some of their insatuated followers ; but this doctrine they have taught, though covertly, in terms sufficiently intelligible, and which, as understood by the world, convey no other sense : for if we believe them, God not only permits but wills the sins of the wicked ; from eternity he has decreed that these sins which are committed, should be committed ; he has, say they, foreseen the sins of the wicked, but because

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he himself has decreed that these sins should be by them committed; this he has not only determined, but he commands Satan and wicked men to form wicked resolutions, he inclines them, impells them, forces them to it by his irresistible power; he does not, say they, confine himself to command, to impel, to incline, and to force them, but he himself works in the minds of the wicked all these things, which, with respect to men, are called, and are in reality, sins. To these blasphemies they add that though these things, which are called, and are truly with respect to men, sins, be committed, God willing them, decreeing them, commanding them, and working them, with respect to God, they are not, nor can they be called sins, but good works, because, say they, men do these things with an evil intention, and God does them with a righteous counsel; hence, in the face of truth and common sense, they pretend to conclude that God, though the immediate author, the first author, the immediate cause, the first cause, the efficient cause of all these works of iniquity, which are called, and are sins in the workers of them, is not the author or cause of sin. The reader, who is not aware of the artifice of these impostors, can scarcely think it possible, it is, notwithstanding true, that all these blasphemies are expressly stated in their works: Zuinglius, in his discourse on Providence, addressed to Philip, Prince of the Casti, in 1530, says, cap. 5: "*As the Deity could not show us injustice in itself, being wholly true, good, and holy, it produced to us the example of injustice by a creature; not as if that creature, which neither is nor lives, nor works without the Deity, produced injustice by its own power (proprio Marte); but the Deity is itself the author of that, which is injustice in us, but is not at all injustice in him . . . when then he makes man a transgressor, he is not himself a transgressor.*" Cap. 6: "*What God does by man is crime in the man, but not in God . . . one, then, and the same soul, yet, adultery, for instance, or murder, is as much as it is of God, the author, the mover, the impellant, is a work, not a crime, in as much as it is of man it is*

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crime, a wicked *Act* (*crimen est & factus*) : . . . when God moves, to a work, which in the instrument doing it, is a fraud in himself it is not a fraud : for he freely moves and does no injury to the instrument since all things more strictly belong to him, than his tools to the artist to which he does no injury if he at times converts a file into a hammer, or again the hammer into a file. God, therefore, moves the highwayman to murder the innocent traveller, even unprepared for death." This arch reformer tells his disciples that man is a passive instrument applied by God to different works of iniquity, which he could not produce without such an instrument, as the woodman fells a tree with an axe, which he could not without it. There is however a trifling difference, it is that God damns the man for obeying the impulse, which he could not resist ; the woodman does not punish his axe. We shall now introduce another reformer, John Calvin, in that work, which by an abuse of terms he calls *Christian Institutions* : book 1st. chap. 18, says : " It appears absurd that a man is blinded, God willing and commanding it, and he immediately after to suffer the punishment of his blindness ; by a subterfuge (*tergiversando*) they (*cath.*) escape, saying : it is only by God's permission, not by his will ; but he himself pronouncing that he does it, repudiates the subterfuge ; that men do nothing but by the secret order of God ; that in deliberation they agitate nothing but what he has already decreed with himself, and by his secret direction has constituted, is proved by clear and innumerable testimonies." In the ensuing paragraph he says : " Certainly if God did not work inwardly in the minds of men, it would not be truly said that he takes away the lip from the true of speech, and prudence from the ancients . . . but nothing can be desired more clear than when he says so often : that he blinds the minds of men ; that he strikes them with a vertigo ; that he intoxicates them with the spirit of drowsiness ; that he impresses madness ; that he hardens their hearts. Even these many reject on a permission, as if God suffered abandoned reprobates to be blinded by Satan ; but since the spirit clearly expresses that blindness is inflicted by the just judgment of God, the solution is too cold" —

nimis frigida salutio. In the same paragraph, speaking of the horrible excesses of the Assyrians, Calvin says: "*It appears that they were compelled by the certain destination of God.*" He replies to a tacit objection drawn from some passages, in which it is said that Satan blinds sinners: "*The same Satan is also said to blind the minds of the incredulous, whence this but that the efficacy of error flows from God himself, that they may believe lies, who refuse to obey the truth.*" This reforming minister of Satan was zealous in the cause of his master: he would not permit the spirit of darkness to blind his slaves, nor the father of lies to be called the author of deception! Whilst he charges the God of Sanctity with being the immediate author of all wickedness; him, who is truth itself, with being the source from which all error and falsehood flow; him, whose nature is goodness, and whose mercy is over all his works, with the most unparalleled cruelty, as if to insult truth and common sense, he pretends to justify him: "*By a just impulse of God, man,*" says he, "*does that which is not lawful for him.*"—*ibid.* By the most horrible blasphemy he charges God with having predestined the reprobate to commit all the crimes for which he damns them, and pretends to refute an objection to this blasphemy, for a doctrine it cannot be called, which he states in these words: (*Inf. Lib. 3, Cap. 23, §4*): "*Have they not been predestined by God's orator to that corruption which is now made the cause of their damnation? When therefore they perish in their corruption, they do no more than suffer for that calamity into which Adam, by predestination, fell, and dragged all his posterity headlong with him. Is not then God unjust, who thus cruelly sports with his creatures?*" To this objection he replies: "*I confess that all the children of Adam are fallen into the miserable condition, in which they are now bound, by the will of God, and this is what I said in the beginning, that we must always return to the decree of the divine will, the cause of which is concealed in itself.*" In the 7th paragraph of the same chapter he says: "*They (Catholics) in express words deny it to have been decreed by God that Adam should by his free*

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orication perish, as if that same God, whom the scriptures declare to do whatsoever he wills, had created the most noble of his creatures for an ambiguous end." This blasphemous assertion he continues to inculcate, though he himself admits it to be horrible: "I confess," says he, *ibid.* "that this is a horrible decree, but yet no man can deny but that God foresaw the end which man would have before he created him, and he foresaw it, because by his decree he had ordered it." Calvin solves all difficulties on the divine prescience, with the utmost facility: God decrees that such a man at such a time should commit such a crime. For instance, that David should, at the very instant, on which that unlucky event happened, seduce Uriah's wife. As his decree is absolute, and his will irresistible, the crime which he orders to be committed, is of course committed; it is not surprising that he foresees it, it would be astonishing if he did not; but Calvin, whose penetration discovers, what no plain man of common sense ever did, or ever will conceive, finds that the sinner, who is thus pre-determined by the irresistible will of God to commit a crime is justly punished for the crime; and thinks it unreasonable to alledge inevitable necessity in extenuation of guilt: "The reprobate," says he, *ibid.* §9: "wish to be held excusable in sinning, because they cannot avoid the necessity of sinning, particularly as this necessity is thrown on them by the established order of God! But we deny them to be justly excused on that account, because the established order of God, by which they complain that they are destined to perdition, has its equity, unknown, indeed, to us, but most certain to him." This blasphemous opinion he repeatedly inculcates in his book on Providence: page 905, he says: "Let our faith adore at a distance with that sobriety which becometh the secret counsel of God, by which man's fall was pre-ordained;" in the next page he says: "For the just damnation of man it was enough that, placed in the way of salvation, he spontaneously fell from it." He then states this objection to the paradox, "but it could not be otherwise;" to which he replies: "What then? is he for

this reason freed from the fault, which refutes whole in the will." It is amusing to hear him pretend to justify God's Providence, whilst he calls him expressly the prime mover, the first author, the first cause of all the wickedness, which is committed not only by sinful mortals, but by the Devil himself. He seems to have been deputed by that arch-impostor to remove the ill-founded impressions which christianity had made to his disadvantage, and convict the Saviour of falsehood, when he asserted that : "*The Devil was a murderer from the beginning ; that he did not stand in the truth ; that there is no truth in him ; that when he speaketh a lie he speaketh from his own fund ; that he is a liar and the father of it.*" — John viii, 44. It seems that Christ thought it was the artifice of the old serpent, Calvin's master, not the horrible decree of a merciful God, which deprived man of the life of grace and innocence : we do not find that the Devil was in any other sense a murderer from the beginning : page 916 of the same work Calvin says : "*It was not without God knowing and ordering it so that Adam fell and lost himself and his posterity.*" If Eve had been at Calvin's school she would not have falsely accused the serpent of having deceived her : she would have said : *My God it was so ordered by your absolute and irresistible decree, and I could not avoid it.* Calvin thinks the excuse inadmissible : he says, p. 917 : "*As it is a secret, manifestly far beyond the penetration of the human mind, how it was determined by the prescience of God and his decree, what was to become of man, and yet that God is not himself to be drawn into partnership of the fault, as if he was the author or approver of the transgression, let us not be ashamed to acknowledge our ignorance ; yea, let none of the faithful be grieved not to know what God absorbs in the blaze of his inaccessible light.*" Calvin thinks that inconceivable which common sense conceives to be rank nonsense : for if it be true, as he pretends, that God by his irresistible decree determines man on an action, which is a transgression, the common sense of mankind says that he is

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From the doctrine, if blasphemy may be so called, of these reformists, it manifestly follows that God is truly the author of sin; that he is, with strict propriety, said himself to sin; that he is the only sinner; that the Devil himself is an innocent creature, and unjustly condemned; and for it is universally understood that he, who commands, much more so he who irresistibly impels, as the artist applies an instrument to any work, is the prime author of that work; no man ever accused a sword, dagger or poison, of murder.

The impressive force of this reasoning Zuinglius and Calvin felt; they stretched imagination to evade it. "Acts," say they, "which in man are sins, in God are but works, not sins: because man commits these crimes with an evil intention, and God proposes a good end; but why man's intention in committing a crime is evil, and God's intention, who pre-determines and impels him irresistibly to commit that same crime is good, they find some difficulty in explaining. They assign some reasons: human nature, say they, is corrupted by Adam's prevarication. True, but it was not corrupted before Adam's prevarication; this first reason is not admissible; a second reason is equally inadmissible, that is, God wills sin not as it is sin, but as it is the punishment of sin. But Adam's prevarication was not the punishment of sin: it was by it that Adam became a sinner; finally, they pretend that God wills and decrees that Satan and sinners should form wicked resolutions and execute them; that he may have some sinners, whom he justly damns; and others to whom he liberally shews mercy; but we are yet to learn how that sinner is justly damned, who is pre-determined and irresistibly impelled to commit the crime, for which he is damned, and that is an uncommon mercy which wounds to have the pleasure of healing. It is true, Calvin says that the justice of this decree, which predestines the reprobate to perdition, is not

known to us. No ! But in this fictitious decree of Calvin's invention, the common sense of mankind sees, not a secret justice, but a manifest injustice, with which the malignant impiety of Calvin covertly charges the Almighty God. Zuinglius, not less zealous in the cause of his able master than Calvin, nor less inimical to the justice and sanctity of God, discovered an evasion which escaped the notice of his reforming associates: the reason, he says, why God's intention is good, and man's intention bad, in the same sinful act, is, because the law is not made for God, but for man : God, therefore, he says, does not transgress the law, and man does. In his discourse on Providence, already cited, (chap. 6) Zuinglius says : "*What God does is not a sin, because it is not against the law : for the law is not made for him, as he is just, and the law, according to the sentence of St. Paul, is not placed for the just ; one, therefore, and the same wicked act, for instance, adultery or murder, in as much as it is of God, the author, the mover, the impellant (impulsoris) is a work not a crime, in as much as it is of Man it is a crime, a wicked Act : for God is not obliged by the law ; but Man is condemned by the law.*" In the fifth Chapter he had said : "*when God makes the Angel or the Man a transgressor, he himself does not transgress : because he does not come against the law ; what God has done therefore, is not a sin for him ; but for the Angel or the Man, it is a sin ; because the law presses them, and accuses them, it is not less lawful for God to do what he pleases with his Creatures, than it is for the Husbandman to dispose of his implements, or the potter of his potters Earth, however then God impels the Creature to this, or drives it to that, he is so far from sinning, that he does not do these things without a remarkable good ; whilst in the mean time, the Man, for whom the law is prefixed, sins even when impelled : for he acts against the law.*" This doctrine of Zuinglius, in which ignorance is combined with impiety, refutes itself ; for if it be true that God applies his creatures to any act, whether good or bad, as an artist applies his instruments, he wills his creatures to obey him ; as the artist wills his instruments

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to obey himself, their obedience, therefore, cannot be a transgression; if the act be contrary to the express law of God, as adultery or murder, then, in this arch-reformer's doctrine, God wills, and does not will, the same act at the same time: for he wills that act to which he pre-determines and impels, and he does not will that which he strictly prohibits.

In his application of that passage of St. Paul's first Epistle to Timothy—1. 9: "*The law does not lie upon the just—dikaio nomos ou keitai.*" He has given us a specimen of that accuracy with which the private spirit of our reformer explains the scriptures. St. Paul thought that Adam had sinned, and that by him sin had entered into the world—Rom. v. 12. If Zuinglius's Spirit be not a Lying Spirit, Adam could not have sinned: for, before his prevarication, he was a just man, the law therefore was not made for him; where there is no law there is no transgression; Adam, therefore, could not transgress. St. Paul perhaps would have told Zuinglius, that though the law does not press on the just man, because he cheerfully and willingly observes it, not through the fear of punishment, but through the love of justice, he is not the less obliged to observe it, nor would he be the less criminal if he should presume to break it. That a just man may, by transgressing the law, cease to be a just man, the Holy Ghost attests—Ez. iii, 20: "*When the just man turns from his justice, and does evil—beshaub sadik mitsdiko ve hbsab avel*"—the Spirit of this great Patriarch of the Reformation was therefore a Lying Spirit. St. Paul would also have told him, that though there be no law made by any superior for God, because he has no superior, he is a law to himself: in his wisdom he finds his rule of action, which he cannot transgress: God, says the Apostle, *cannot deny himself*—2d Tim. ii, 14; he therefore cannot impel either Man or Angel, to any act contrary to his law, because his law is dictated by his wisdom; and if he did, he might, with strict propriety, be said to sin, a blasphemy which even the unblushing effrontery of Calvin

dared not to state expressly, though he covertly insinuates it, and it is manifestly deduced from his doctrine: to pretend, as he and his disciples do, that God impels by his irresistible will to sin, not as it is sin, but as it is a work, is a ridiculous subterfuge, a meer illusion; the wickedest man does not will evil, as it is evil: for evil as such, is not the object of the will, which necessarily loves and pursues either real or apparent good; sin, as sin, or evil as such, is neither the one nor the other: thus, for instance the drunkard loves the liquor, which intoxicates him, and perhaps intoxication itself, not as it is sinful, or because it is sinful, but because the sensation is to him pleasing, or because it, for an instant, drowns his cares. The highwayman loves theft and murder, not because theft and murder are evils, but because by theft he obtains money, which is useful, and murder may prevent a discovery, and save him from the gallows. It is so of all crimes, which are committed, there is invariably some real or apparent good in view, either profit or pleasure. The reason why the wicked man sins is, because he either procures, or desires to procure, the profit or pleasure which he has in view by an action, of which he is the true cause, and to which foulness is annexed. Foulness is necessarily consequent to an action vested with the following conditions: it must be repugnant to some law, natural or positive, eternal or temporal: for where there is no law, there can be no transgression; it must be the action of a free agent, consequently of a rational agent: for reason is the foundation of liberty: where there is no reason there is no deliberation, no choice of means, no preference, no liberty of action; hence blasphemy is innocent in the parrot or the prattling child, criminal in the instructor; it must be the action of a free agent, acting as a particular cause: for as the universal cause is limited and determined by the particular cause, the action is such, or such specifically, as produced by the particular cause; and deformity is annexed to the action, but because it is such or such specifically

the foulness, universal cause, produced, or by reason, may be the cause because he, efficacy of the cause, on which actions, by a produced, or specifically such, but as it is prmits and deterbe the cause of will, though Because man according to his own ruin be said to conas an universa which he has and undetermining these admanding theming them specments, he is ufor men are nbecause they aduction of the eternal law. Truly constituti an action.

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the foulness of the action cannot be ascribed to the universal cause, because it is indifferent either to the action produced, or the opposite. These principles, authorised by reason, pre-supposed, we easily conceive how God may be the cause of an action, which is sinful, and not be the cause of sin. He is truly the cause of the action, because he concurs in producing the substance or the entity of the action; but he concurs, as the primary cause, on which all secondary causes are dependent in their actions, by an universal influx, indifferent to the action produced, or its opposite; the action, therefore, is not specifically such, as produced by this concurring influx, but as it is produced by the secondary cause, which limits and determines it; in like manner God is not said to be the cause of sin, which is committed by man's free will, though he has given him free will, and preserves it: Because man may, and ought to, use his free will according to the dictates of reason, and not abuse it, to his own ruin and the injury of his Creator; but if God be said to concur in the production of sinful actions, not as an universal cause, preserving the liberty of action, which he has given, by an universal influx, indifferent and undetermined, but also as a particular cause, intending these actions, as they are specifically such, commanding them, impelling men to produce them, effecting them specifically by Men or Satan, as his instruments, he is with equal truth and propriety said to sin: for men are not said to sin, nor do they truly sin, but because they act as free and particular causes in the production of these actions, which are repugnant to the eternal law. The foulness, the deformity, the malice, truly constitutive of sin, is necessarily consequent to such an action.

Calvin and his Associates admit that God concurs, as an universal cause, in the production of actions, evil, from their object; they also admit, that God acts freely, or, as St. Paul expresses it: "*according to the counsel of his*

own will—*kata tēn Boulēn tou thelēmatos autou*—Eph. i, 2: which words clearly import, that God is not determined to act by any necessity either external or internal, or by any preponderating motive, but simply according to the good pleasure of his will—so far their doctrine is founded in truth; but they add a blasphemy, insulting to reason, religion and truth: that God concurs to all evil actions, not only as an universal cause, by a general influx, indifferent and indetermined to be limited, and determined by the created will; but also as a particular cause intending these wicked actions specifically, commanding them, irresistibly impelling the created will to produce them, and effecting them by created agents, as by his instruments, which is truly and properly to act in opposition to the dictates of wisdom, which forbids them, and consequently truly and properly to sin. Calvin writes thus (Lib. 2, Ins. Cap. 4, § 2): “*I here omit that universal motion of God, from which all creatures have that they subsist, and the efficacy of doing any thing, I speak of that special action only, which appears in each wicked action; hence we see that it is not absurd to attribute the same wicked act to God, to Satan and to Man.*” A man is surprised to see the God of Sanctity classed with the Devil, and the sinner as their assistant in wickedness; and yet more surprised to find, that they are innocent, and he alone guilty: for if it be true, as Calvin pretends, that God, predetermining by an absolute and irresistible decree, that this wicked act should be committed, and that he himself committed this act by the ministry of the Devil and the sinner, and his instruments, it is evident as the Sun at mid-day that he is the principal, or, to speak more correctly, the sole agent: for an instrument, irresistibly impelled, is not an agent, and no man of common sense ever thought of acquitting the principal agent in a crime, and condemning the subordinate, much less the instrument. Calvin whose ravings and common sense are irreconcilable enemies, acquits the principal, and condemns the instrument. He finds something to exemplify this paradox in the

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action of the Sun, which produces putrefaction, and a foul smell, in a carcase, though it remain itself untainted: "Whence I pray," says he, lib. 1. Ins. cap. 17. 3. "the stench in the carcase, which is both putrified and opened by the heat of Sun? All see it caused by the rays of the Sun, yet no man says that the rays themselves are fetid on that account; so when in the wicked man sin and the matter of evil subside, why is it that God should be thought to contract any defilement, if he uses his ministry according to his own will?" This similitude, frequently repeated by Calvin, proves the feculence of his own brain, not the paradox to which he applies it: for it has nothing similar to it: the action of the Sun supposes the carcase, already corrupt, does not kill the living body, in order to shew corruption in it. That special action, by which God irresistibly impelled Adam to sin, and concurred in the production of the first evil act, supposed Adam's will entire and innocent, did not find corruption there, but introduced it, this is the first difference; the second is not less remarkable, that is, the Sun is an universal cause, naturally producing heat; its action is limited, and determined by particular causes: in the rose it produces fragrance, in the carcase a foul scent, it intends neither: it does not intend, by a particular action, to produce corruption or infection in the body which it finds found, as God intends, thus Calvin blasphemes, to produce the corruption of sin in the innocent soul; it is insulting common sense to say that God does not intend that evil, to which he irresistibly impels. Finally, though the Sun be called a particular cause, it may corrupt other things without being itself corrupted, because it is a blind cause which acts from the necessity of its nature and its action, if the rays, which it emits, and which produce corruption, may be called an action, are not in the Sun but in the body which they corrupt; it is not so with an intelligent cause, free from all necessity, internal and external, its action is in itself, and cannot corrupt innocence intentionally, without corrupting itself.

Thus we see this zealous minister of Satan, whilst

by subterfuges, intended to impose on the credulity of his disciples, he seems to justify the Almighty God, in reality exculpate the Devil, and impudently charge his Creator with all the wickedness committed by the spirit of darkness and his slaves : for if it be true as he repeatedly inculcates that both Satan and Adam were irresistibly impelled to sin by the omnipotent will of God, he, and not they, was guilty : for no man was ever held accountable for an action which he could not possibly avoid. "*That man, said Eusebius of Cæsarea, is to be accounted impious and of all men the most Wicked, who thinks that by the Creator of the universe, some are impelled to adultery, others to rapine, and others to other crimes ; whence it would follow, either that these are not Sins or that the Creator is the cause of Sin . . . hence not the man but the Creator himself will be the sinner, than which doctrine, nothing more wicked can be imagined.*" Thus our reformists and their doctrine have been described some twelve hundred years before the Demon of discord sent them to disturb the peace of the Church.

Though St. Austin had written volumes to shew that God is not, nor cannot be the Author of evil, nor the cause of sin ; and in his 1st. Book on order, chap. 1st. had said that it is more impious to think that evil is committed by the will of God, than to deny his providence : "*Aut divinam providentiam non usque ad hæc im- portendi, aut mala omnia Dei voluntate committi, utrumque im- pium sed magis posterius ;*" and in his Book on the *Predesti- nation of the Saints* had shewn that God's prescience is independent on his predestination, and his predestination dependant on his prescience, the contradictory of Calvin's Blasphemy. "*God,*" says Austin, "*can foresee what he himself does not do, as all sins (Ch. 10) præsare potens est Deus etiam, quæ ipse non facit, ut quæcunque peccata ;*" yet some passages of this latter work were wrested, either through ignorance or malice, to countenance the error, which he had refuted immediately after Austin's death. These old reformists, whose errors have been revived by the modern squad, were refuted by Leo the

Great, by St. Fulgentius, *predestine sumus* but those, *these* justice ; *these* predestine to *of God, if any* though God *of antiquity* religion : *no bounds,* and sanctify predestine to to his will ; *is just ; but* he is not unj man to sin, *thing worse,* find a *facit* malignant cr may justly p tinate him, punishment c self does not to confound Christ says (*the Bethsaida* which have be would have d not predestin penance in sa racles of Chr he knew the pendent on h that such or s nation, which out which ma and persevere to the punish

Great, by St. Prosper, St. Fulgentius, &c. "God," says Fulgentius, in his Book to Minimus, Ch. 13th. "could predestine some to Glory, as he willed; and some to punishment; but those, whom he predestined to Glory, he predestined to justice; those, whom he predestined to punishment he did not predestine to sin. Some sin might be from the predestination of God, if any man could justly sin; but no man justly sins, though God justly permit him to sin." This is the doctrine of antiquity founded in truth, authorized by reason and religion: God may extend his mercy, which knows no bounds, to any sinner; he may convert him, and sanctify him, because he is good; he may, therefore, predestine to glory whomsoever he pleases, according to his will; he may also punish any sinner, because he is just; but he cannot punish an innocent man because he is not unjust; nor can he predestinate an innocent man to sin, for that would be to punish him, or something worse, that is, to corrupt innocence, in order to find a factitious guilt, on which to exercise the most malignant cruelty under the mask of justice; but, as he may justly punish the sinner, so he may justly predestinate him, whom he foresees to be a sinner, to this punishment due to sin. That God foresees what he himself does not predestine to be, the Saviour attests as if to confound the private spirit, Calvin's constructor: Christ says (Matt. xi, 21): "Wo to thee Chorizain, wo to thee Bethsaidan, for if in Tyre and Sidon the mighty works which have been done in ye, had been done, long since they would have done penance in sackcloth and ashes." God did not predestine the inhabitants of Tyre and Sidon to do penance in sackcloth and ashes, if they should see the miracles of Christ, which they were not predestined to see; he knew they would; his prescience therefore is not dependent on his predestination. Thus it is God foresees that such or such a man, abusing that liberty of determination, which is an appendage of human nature, without which man would be a sort of automaton, will sin, and persevere in sin to the end, and he predestines him to the punishment due to sin.

Many passages of scripture have been wrested to countenance the blasphemous assertion that God predestines to sin and perdition, as he does to sanctification and glory; some of these have been already discussed, and the blasphemy solidly refuted, page 5 On the principles there stated, the intended sense of passages of similar import is easily detected, and imposture confounded. The following passages are incessantly urged by Calvin and his favourite disciple Beza: "*God made all things for himself, and also the wicked man for the evil day.*"—Prov. xvi, 4. "*Hath not the potter power of the clay, of the same mass to make one vessel for honour and another for dishonour?*"—Rom. ix, 21. "*For this I have sustained thee, for this to show in thee my strength, and that my name may be announced in the whole earth*"—Exod. iv, 16; or, as the apostle cites it: "*for this very thing I have raised thee.*" In the intended sense these passages condemn the blasphemous error, in support of which they are adduced: if it be true that God made all things for himself he did not make sin, which corrupts his works, nor did he order it, he made the impious man it is true, but he made him as he is a man, not as he is impious: for impiety is not the work of God, nor is it a quality essential to man; when the man becomes impious through his own fault, God finds his glory, not in impiety, which is the work of the man, but in the punishment of impiety, which is the work of God.

The passage cited from St. Paul expresses the Catholic doctrine with the utmost precision, and condemns the contrary error: for as the potter, from the same mass, takes these vessels, which he intends for the table of the prince, and decorates them with silver, gold or precious stones, whilst he forms others for common use without any adventitious ornaments, so the Almighty from the common stock, (Adam) takes some whom, by efficacious graces, he prepares for glory, and as these graces are supernatural, surpassing all the exigencies of human nature, he grants them to whom he pleases, as the potter adds

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Beza, who surpassed his master, Calvin, in blasphemy, says: "*God's decree of making from the same mass some vessels for honor, and some for reproach, precedes every preexistence of sin, and every cause whatsoever; but because God could not open a way for the execution of this decree, if man did not sin, he for that reason ordered the fall of Adam, that he might have some on whom he would have mercy, and others whom he would justly punish.*"—In *Respon. ad Col.* What a picture this blasphemer draws of a God sovereignly good! The writer doubts if the Devil, all Devil as he is, ever thought the Almighty God, whom he hates, capable of such malignant cruelty: In the sense of mankind, the punishment supposes the crime, Beza inverts the order in his opi-

sin is the crime supposes the punishment, and is ordered that to justify the punishment: for the decree of punishment is not in consequence of sin; it precedes: if we believe Beza, every prescience of sin; and sin is ordered to make way for the execution of this decree—as if a judge should order a man to be hanged, and then, to give some colour of justice to the sentence, force him to rob on the highway. Beza's pretended justification only serves to augment iniquity, with which he impudently charges the Almighty: for if it be, as it most certainly is, iniquitous to condemn for crimes, which are not even foreseen, it is doubly iniquitous to condemn the man to commit these crimes, because sin is a greater evil than punishment, it is, therefore, a greater iniquity to condemn a man, who has not sinned, to sin; than to condemn an innocent man to punishment. It was reserved for the effrontery of reformists to charge the God of truth and justice, with falshood and iniquity.

As there are many well disposed persons, who profess, by right of inheritance, the opinions, which their ancestors, in times of tumult and confusion, borrowed from Calvin, Beza and their associates, and whose prejudices against the truth of Catholic doctrine are founded on the calumnious misrepresentations of these impostors, the writer is induced thus minutely to discuss these blasphemous opinions, and detect the fallacy of the reasoning on which their authors pretended to found them. Beza, in his reply to the Acts of the Conference of Montbelliard, says, par. 1^o p. 155: “since then the *same apostle* (Paul) testifies that God, as a potter, made *some vessels* for honorable and some for base purposes, how can this saying be truly or commodiously explained if we do not ascend to the making of Adam? For the name of *mass* does not agree with the human race already made, but to be made: much less can the human race, corrupted, be understood by the appellation of *mass*. If it had been so the apostle would not have said that God made vessels of wrath of that *mass*, but that he would have said: in that miserable *mass*, the vessels, which were vessels of wrath;

nor would the will of God in comparing with some vessels for out injury to to dispose that race, in one man to exercise his goodness to be in Adam, looked when This saying of some centuries tended by the deavours to d says: “Has *mass*, justly an served honour for deserved co though to show his wr uses well what his glory to v the damnable grace; yet in t served by the account of the in view of the right truth rep effect.” “If *mass* had been evil, it would vessels had been *mass* through the damnation, that is not to be imprecided grace, made for contum God: for in b Beza, in suppo

nor would the apostle labour in asserting the justice of God in the perdition of the reprobate. God is there compared with a potter, to whom if it be allowed to make some vessels for honorable and some for common use, without injury to the mass, is it not much more lawful for God to dispose that clay, out of which he was to form the human race, in one man, so that from it he might take some on whom to exercise his just wrath, and others with remarkable goodness to beatify: how did he make them? Certainly in Adam, to whose creation undoubtedly the apostle looked when he mentioned the potter and the clay." This saying of the apostle was explained by St. Austin, some centuries before Beza was born, in the sense intended by the apostle, from which Beza artfully endeavours to distort it: in his 105th ch. to Sixtus, Austin says: "Has not the potter a power to make from the same mass, justly and deservedly condemned, one vessel for undeserved honour through the grace of his mercy, and another for deserved contumely through the justice of his wrath . . . though God makes vessels of wrath for perdition, to shew his wrath, and manifest his power, by which he uses well what is evil, and to make known the riches of his glory to vessels, which he made for honour, not due to the damnable mass, but bestowed through the bounty of his grace; yet in these vessels of wrath made for contumely, deserved by the merit of the mass, that is, in men created on account of the good of nature, but destined to punishment in view of their crimes, that iniquity which the most upright truth reprobates, he knows how to condemn, not to effect." "If," says he, Epist. 106, to Paulinus, "the mass had been so neutral as to deserve neither good nor evil, it would not be vainly thought iniquity, if from it vessels had been made for contumely; but since the whole mass through the free will of the first man fell into condemnation, that from it some vessels are made for honour is not to be imputed to the justice of the mass for none such preceded grace, but to the mercy of God; that some are made for contumely, is not to be ascribed to the iniquity of God: for in him there is no iniquity, but to judgment." Beza, in support of his new modelled opinion, which

he and his fellow architects of ruin thought proper to substitute to the doctrine of antiquity, pretends to refute St. Austin: "*I am not ignorant.*" says he, p. 164, "*that Austin himself frequently understands by the mass of clay, the human race, not only as already made, but even as infected by original sin. But if that be valid, the cause of the destination to wrath would be as well known as the cause of the destination to mercy. If it be so, why does the apostle exclaim: O the depth of the riches.*"

In this pretended refutation Beza insidiously passes unnoticed the reason assigned by Austin, which bears no reply, that is, if the mass be supposed neutral, deserving neither good nor evil, from it to make vessels of wrath for perdition, is a manifest injustice, of which sovereign justice is totally incapable. To Beza's reasons Austin would have replied that the clay, of which Adam was formed, is not the mass from which vessels of honour and vessels of wrath are made; from it there was but one vessel made, and that one for honour. Human nature is the mass from which vessels are made for honour, and some for contumely, and that mass was infected in Adam: the clay did not communicate human nature to Adam, as Adam did to all his descendants. He therefore was the mass, not the clay of which he was formed in an extraordinary manner. The cause of the destination to wrath was well known: the apostle says: "*we are all by nature children of wrath*"—Eph. ii, 3, because that human nature, which we inherit from our first ancestor, was in him infected by sin. What the apostle could not explain, is not, why some are children of wrath, and others children of mercy, but why of two equally children of wrath, God extends his mercy to the one, and leaves the other to his fate. For this no other reason can be assigned but the unfettered will of God; who says: "*I will have mercy on him, on whom I will have mercy*"—Rom. ix, 18. Christ expresses this truth with great simplicity and precision (Matt. xx, 13). "*is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good?*" It was the apostle exclaims:

"O the depth of knowledge which of reforming mankind sees, how malignant cruelty."

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"O the depth," it is the riches of God's wisdom, and knowledge which he admires, not that fictitious justice of reforming invention, in which the common sense of mankind sees nothing but manifest injustice and malignant cruelty.

The sense of that passage from Exodus, cited by the apostle, is obvious: the original expression implies no more than: "*I have continued thee in existence*" *hētemudstika*. As if God had said to Pharaoh: though I had foreseen thy obstinacy and disobedience, and might have prevented thy existence, or deprived thee of life and power, yet I continued thee in life, and in possession of that kingdom, to which I permitted thee to ascend, that I might shew my power in thee, and that my name might be announced over the whole earth. In this sense the apostle understood it: "*I*," said he, Rom. ix. 22, "*to shew his wrath and make known his power, God bore with great patience vessels of wrath prepared for destruction.*" The apostle does not say that God prepared these vessels of wrath for destruction, but that, feeling them prepared for destruction by their own malice, he patiently waited to shew his wrath in their destruction at a time when it would contribute to the welfare of his servants and the exaltation of his own name, or as the apostle expresses it, when it would make known the riches of his glory on these vessels of election, which he had afore prepared unto glory"—*ibid.* The power of God was made known to the whole earth in the destruction of Pharaoh and his army; and, though not so sensible, it is not less wonderful in its secret operations on the wicked: without abridging his liberty, without contributing nearly or remotely, mediately or immediately to the sins of the wicked man, God makes them all subservient to his own views: suggesting reasons why he should not commit such or such a crime; spurring or murdering such or such a man; corrupt, or even attempting to corrupt, such or such a woman, impressing terrors, interpolating unforeseen obstacles, the Almighty to

infects the corrupt mind of the wicked man, that of all the crimes of which he is, in the malignity of his heart, then capable, and some of which perhaps he rolls within his imagination, that crime only he commits, which enters into the views of Providence, and ultimately contributes to their execution. The corruption is from the sinner's will, the direction is from God. The one is bad, the other good. There are many passages of similar import to these adduced, which imposture distorts to impose on credulity, and presuming ignorance perverts to its own perdition. The intended sense, though not immediately appearing, and sometimes widely differing from that, which the expressions seem to present, the intelligent reader will easily discover from what has been said on the subject and the principles stated p. 5

Many passages from Austin's works have been wrested by Calvin and Beza in support of their blasphemous opinion. It cannot be expected that men, who garble the inspired writings, who wrest and distort them, who artfully fashion them, and sometimes impudently pervert them, would scruple to fit the writings of an Austin or a Jerom to the opinions, which they lend to their dupes. Of these the only passage in appearance favorable to their new fangled opinion, though strictly true and Catholic, is taken from St. Austin's work against Julian, b. 5th, ch. 3d, reasoning on this passage: "*He delivered them over to passions of ignominy.*"—Rom. i, 26. St. Austin says: "*it follows (for this) he delivered them over: you hear (for this) and you vainly ask: how God is understood to deliver them over, and you labour much to shew that he delivers them over by deserting them!*" The passage thus insulated, without any reference to antecedents or consequents, which fix the intended sense, seems to intimate that God does not deliver the impious over to their wicked desires by deserting them. Calvin finds in it a sense which had escaped the notice of the world for ages; that is, that God impels the impious to wickedness.

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The words immediately following the passage, and connected with it, detect the fraud: for they shew that Austin did not censure Julian for saying that God delivers the impious to their wicked desires by deserting them, but for pretending that one sin is never in punishment of another, and for misunderstanding the term *to desert* or *for sake*. That one sin is frequently in punishment of another, Austin proves against Julian from the apostle's words: "*for this*" (*dis touts*) that is, for idolatry, "God delivered them over to passions of ignominy, You bear, said Austin, (for this) and you vainly ask: how God is understood to deliver them over? And you labour much to shew that it is by deserting them that he delivers them over! Julian, like all reformists, insidiously diverted the attention of his readers from the true state of the question. Reasoning on a subject, which was not in dispute, Austin recalls him: "*in what manner,*" said he, "God delivered them over, (for this) he delivered them over, (for this) he deserted them. The apostle took care to say how great a punishment it is to be delivered over to passions of ignominy, whether by deserting or by any other way, either explicable or inexplicable, which he effects these things, who is sovereignly good, and inexpressibly just." Julian thought, or pretended to think that, to desert the sinner, implies no more than to permit him to remain in the evil desires, which are already in him. Austin proves from St. Paul that it implies something more; that it imports a suspension of preventing graces, and a subtraction of assisting graces, in consequence of which the sinner consents to these evil desires, and is possessed by them: thus he continues citing Julian's words and refuting them: "*they are already filled with unclean desires. You add and say: how then are they to be thought to have fallen into these crimes by the power of God delivering them over?*" To this Austin replies: "*what more then has been done, I pray you, or why is it that he (St. Paul) said: God has delivered them over to the desires of their hearts, if they were already in a certain manner possessed by the evil desires of their hearts? It is a consequent that if a man has these evil desires, of the*

heart, he already consents to them to commit the same evil? *It is one thing to have these evil desires of the heart, another to be delivered over to them, that is, by consenting to them to be possessed by them, which happens when by the divine judgment he is delivered over to them.*" He continues to shew that, to desert the sinner, imports a subtraction of assisting graces, by which he is delivered over to these his wicked desires: "when then," says he, "a man is said to be delivered over to his desires he thence becomes guilty, because, deserted by God he yields to them, he consents, he is overcome, he is drawn, he is taken, he is possessed: for by whatever enemy a man is conquered, to him he becomes a slave." Austin continues to shew that the hardness of the sinner's heart is not to be ascribed to the patience of God in tolerating the sinner in his iniquity, but to the power of God in delivering him over to his wicked desires; but these wicked desires to which the sinner is delivered over in punishment for past crimes, proceed from the malignity of his own corrupt heart, not from any impulse or decree of his Creator, though it may be said in a certain sense that he is compelled to these crimes, which he commits: Why so? Because God, in the execution of that terrible justice, which he exercises on the obdurate sinner, so rules, directs and infects his corrupt mind, that of all the crimes, of which from the malignity of his heart, he is capable, he is permitted to commit these only, which are subservient to the views of Divine Providence. To these, therefore, it may be said that he is compelled by God, but impelled by the malignity of his own heart; for intent on wickedness, and finding the avenues to all other flagitious actions shut against him, he rushes precipitately where he finds an opening. This doctrine St. Austin frequently inculcates: in his work against Julian, Lib. 5, cap. 4, he says: *Stuba dicitur ista: ibi in a wonderful and ineffable manner, who knows how to exercise his just judgments not only in the bodies of men but in their hearts, who does not make their wills evil, but uses them as he wills, though he can will nothing unjustly.* and God the Creator

Though God which all sectors concurs to even ly good, or m all that is possi him"—John i was made"—ib of sin: for sin which argues shews a defect remarked, is a it: "a privan John, iii. It i a defect in the reason why the ticular cause, cause, specifies want of attentio It is otherwise good, these ever to God: if the curs by a specia supernatural; i good, they are intended by him and his universi termed in itse or particular ca acts morally ba bidden; his uni from the intend from rule in wh substance of the God. If it be a his concurrence simple. This co of action, which the irrational, a

Though God, as the primary and universal cause, on which all secondary causes are dependent in their actions, concurs to every act of the created will, whether morally good, or morally bad, and is the efficient cause of all that is positive in the act: "*all things were made by him*"—John i.; "*and without him nothing was made, that was made*"—*ibid.* yet he neither is, nor can be, the cause of sin: for sin is nothing positive: it is not an effect which argues an efficient cause, but a defect, which shows a deficient cause: for sin, as has been already remarked, is a deviation from rule, or as St. John calls it: "*a privation of rule*" (*amartia est in anantia*)—1st John, iii. It is not only in itself a defect, but it argues a defect in the agent as its immediate cause: for the reason why the act deviates from rule is because the particular cause, whose concurrence with the universal cause, specifies the act, does not attend to rule, and this want of attention is a defect in the particular cause. It is otherwise with all acts of the created will morally good, these even as they are specifically such, are ascribed to God: if they be of a supernatural order, God concurs by a special grace, and by it they are specifically supernatural; if they be of the natural order, morally good, they are also ascribed to God: because they are intended by him, ordered by him, commanded by him, and his universal influx or concurrence, though indetermined in itself, and determined by the created will, or particular cause, is intended for that end; whereas if acts morally bad, are not intended by God, they are forbidden; his universal concurrence, abused and perverted from the intended use, so that not only the deviation from rule in which sin formally consists, but the very substance of the act morally bad, cannot be ascribed to God. If it be asked why God, foreseeing the abuse of his concurrence, does not suspend it. The reply is simple. This concurrence is indispensable to the liberty of action, which distinguishes the rational creature from the irrational, and God the Creator preserves it.

superintending providence directs all the Beings, which he has created, so that he permits each to exercise the functions peculiar to its own nature.

The writer now reverts to the questions proposed for discussion p. 281. Is there any sin, which infects human nature, derived from our first parent? In what does it consist? How is it transmitted to his descendants in remote generations? And what the punishment?

Pelagius, a reformist in St. Austin's time, a man of a restless disposition, of deep design, full of artifice and duplicity, and not ignorant, thought Adam's prevarication injurious to himself alone, not to any of his descendants; he of course thought human nature as entire in its present state, as it was in Adam when first created; disease and death he considered as the necessary appendages of human nature when first created, to which he thought Adam would have been subject whether he had sinned or not. Some of his disciples, pressed by the irresistible authority of St. Paul, who says that death is the payment of sin, admitted that Adam would not have died if he had not sinned; that by sin he became mortal, and in his mortal state, brought children mortal like himself, disease and death we inherit from him, because from him we inherit our mortal part, but sin, which infects the immortal part, said they, is not derived from him. Thus, in the opinion of these sectaries, we inherit the punishment of sin, but not sin, to which, in the opinion of common sense, the punishment ought to be confined. These errors, refuted by Austin and other writers of the time, and anathematized by the Catholic church, have been revived in our reforming days: the former by the anabaptists, who under the persuasion that the sin of Adam does not infect his descendants, reject infant baptism, and leave all their hapless children, who die in infancy to their fate; the latter by Zuinglius, who thought original sin a disease incident to the body, which does not at all affect the soul: "We gather," said he, Lib. de Bap. "that original

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sin is, indeed, a disease, which, however, is not by itself culpable, nor can it infer the penalty of damnation, (notwithstanding the disputations and sentences of Divines, and their exclamations against us) until the man, corrupted by this contagion, transgresses the law of God, which is accustomed to happen when he sees the law made for him, and understands it. To see the law, and understand it, is, in his opinion, of indispensable necessity to sin; and this paradox he pretends to find in the inspired writings: Paul (he says, Rom. iii) says that the knowledge of sin arises by the law; where, therefore, there is no knowledge of the law there can be no knowledge of sin; where there is, not the knowledge of sin, there is no prevarication, consequently no damnation: this the same Paul attests (Rom. iv) saying: "Where there is no law there is no transgression." But Zuinglius was told that Paul did not say: where there is no knowledge of sin, there is no prevarication; nor did he say where there is no knowledge of the law, there is no transgression, these paradoxes Zuinglius learned from his own spirit whether black or white, and as there is no truth in them, we must conclude that his midnight instructor was a lying spirit. It follows from the opinion of this arch reformer, who disputed a priority even with Luther, that the establishment of the Christian religion was the greatest misfortune that could possibly happen to the Heathen world: for before it, they knew nothing of the Christian law, nor of any other written law; amongst them there was no knowledge of sin, no prevarication, they were all in the state of innocence, not only in infancy, but in decrepit old age. We must not be surprised that in his confession of faith, addressed to Francis the Second, he numbered amongst the elect, *Hercules* and *Theseus* with other gods of fable, but what we are forced to lament is the blind insatiation of so many deluded mortals, who have accepted, as truths of faith, the ravings of this unblushing impostor, and whose descendants persist in them to the present day.

That sin, taken in the strict sense and common acceptation, is transmitted from our first parent to all his descendants, is a truth of faith manifestly revealed : St. Paul, in his Epistle to the Romans (v) says : “ *By one man sin entered into the world, and by sin death, and thus death passed unto all men, in whom all have sinned.*” The Apostle, in language strongly expressive, says : that sin entered into the world by one man, that death is consequent to sin ; that it has not been confined to this one man, but passed to all his descendants, and in two words assigns the reason—“ *All have sinned in him.*”

Though the words of the apostle, in the obvious and natural sense, the sense in which they were understood by these, to whom he had written, plainly import that the sin of our first parent has been transmitted to all his descendants, and the punishment, consequent to sin, invincibly proves it, yet every reformer finds in them a sense which he accommodates to his own opinions : thus Pelagius found that Adam's sin was injurious to his descendants by imitation. Bellarmine suspects Erasmus for the same opinion, and though this writer would willingly believe him exempt from heresy, he is forced to acknowledge that Bellarmine's suspicion is founded : he has now before him Erasmus' Edition of Jerom's works, with his annotations, in which there are many loose and inconsiderate reflections, some rash and impertinent, some, which though they may be charitably excused, are of a most suspicious nature.

The short commentary on St. Paul's Epistles, from which Bellarmine cites a passage to found his suspicion, thought to have been written by Pelagius himself, is so insidiously placed, that a man, not aware of the artifice, or well acquainted with Jerom's style, would mistake it for his work.

Zuinglius discovered that the Apostle intended to inform us, that Adam was the first who had sinned ; the information would have been false : for the Demon had tempted before him, and in this visible world Eve had set

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the example. The Apostle spoke of one man, by whom sin entered into the world, and by sin death. In his 1st Cor. xv, 21, 24, he tells us who that one man was. "*As by man death, so by man the resurrection of the dead, for as in Adam all die, so in Christ all will rise to life.*" The Apostle charges Adam with a sin, which is the cause of death in all his posterity. He cannot be understood to speak of that actual prevarication, which was confined to Adam's will, and could not be imparted to another; the sin, of which he speaks, is the infection of human nature, consequent to that actual prevarication, that is, the privation of original justice, the habitual aversion from God, the guilt and stain of sin, which remains after the sinful act is committed, and constitutes the sinner. This is what we call original sin. This truth is deduced, not only from the words of the Apostle, which are sufficiently explicit, but from the whole tenor of his letter to the Romans: in that epistle the Apostle shews that all, without distinction of Jews or Gentiles, who are called to the faith, are called by the grace of God, without any preceding merits; and this he proves invincibly, because all the descendants of Adam, without distinction, are sinners, and by nature children of wrath. His argument would have been null and impertinent if any had been exempt, which must have been the case, if, in infancy, not only some, but all the descendants of Adam, had been exempt from original sin; in infancy actual sin is impossible. And he would have falsely asserted that *we are by nature children of wrath*—Eph. ii, 3. For human nature, in the state of innocence, that is, totally exempt from sin, either original or actual, is not, nor can it be, the object of wrath, if then we be, by nature, children of wrath, it must be because we inherit, from our first parent, human nature infected by sin—for there is but sin which can make it the proper object of God's wrath.

Some of Pelagius's disciples found that the Apostle spoke figuratively, that by sin he understood the effect of sin, that is, a certain disease, or inclination to sin, which

was caused by the sin of Adam : but the Apostle spoke without either trope or figure, both of sin and its most terrible effect, death ; and charges Adam with being the cause of both : he proves that his sin is entailed on all his descendants, though not known, because its effect is visible in them all, and the punishment of his sin inflicted on many of his descendants, who are guilty of no other sin. Thus the Apostle continues to reason : *For even until the law* (that is, from Adam's days, until the promulgation of the law by Moses) *sin was in the world, but sin was not imputed, whilst the law was not,* (that is, sin was not known until the law had exposed it) *but death reigned from Adam to Moses, and on them, who had not sinned, in the similitude of the transgression of Adam, who is the type of him, who was to come.* The sin, which the Apostle proves to have been in the world, could not have been actual sin : it would have been a transgression similar to that of Adam. He confines his words to that one sin in particular, by which death entered the world, and says : it was in these, who did not sin as Adam did, by a voluntary act of their own will ; and he contradistinguishes it from death, as the cause from the effect. Pelagius, though of all Heresiarchs the most artful, found it difficult to explain how all these, who died in infancy, and did not sin at all, could have sinned in imitation of Adam ; and it is not less difficult to conceive that death, being the payment of sin—*Rom. iii.* These infants, totally exempt from sin, were notwithstanding subject to death its punishment, or payment. Hence the Council of Orange says (Can. ii) “ *that man is convinced of charging God with injustice, who says that death, which is the punishment of sin, has passed to us without sin, which is that which merits death.*”

In the short commentary which Pelagius wrote on St. Paul's Epistles we have a striking specimen of the artifice, by which the undiscerning multitude are deceived, if once they lend an ear to the syren voice of the self sent and self constituted innovator ; there is not a sentence of

the fifth chapter spoke most expressly not either inflaming something for this passage : *world and by sin whom all had fallen by one woman* mad who say deceived Eve. for this reason Adam we depict reconciled to death,” by example the world, it continued almost and as by the world, so, by the not the present all men,” whilst for death did not of whom the Law says that “all men the few just subtlety he elucidates

But Pelagius speak of Eve : it may signify either confines the figure that the particular example ; that by which death ple of it : and the example of in a word he who sinned, not and Abel had done more of his death

the fifth chapter to the Romans, in which the Apostle spoke most explicitly of original sin, which Pelagius did not either infect to support his own error, or divert to something foreign to the Apostle's views. For instance, this passage : "*wherefore as by one man sin entered into the world and by sin death, and so death passed unto all men, in whom all had sinned.*" He thus explains : "*as by one.*" If by one woman, Eve, sin entered the world, they are mad who say that sin was in the world before the devil deceived Eve. He also (the Apostle) intends to shew that for this reason Christ suffered that, whereas by following Adam we departed from God, so by Christ we may be reconciled to God : "*entered into this world, and by sin death,*" by example, or by form, as when sin was not in the world, it came in by Adam, so also when justice remained almost with nobody, it was recalled by Christ ; and as by the sin of the one, death entered into the world, so, by the justice of the other, life was repaired, not the present but the future ; "*and so death passed on all men,*" whilst they sin, so they die in a similar manner : for death did not pass to Abraham, to Isaac and Jacob, of whom the Lord said : all these live. Here the Apostle says that "all are dead, because, in the multitude of sinners the few just men are not excepted ;" with equal subtlety he eludes or diverts every sentence of that chapter.

But Pelagius was told that the Apostle did not speak of Eve : for though the Greek term "*Anthropos*" may signify either a man or woman ; the article "*enos*" confines the signification to a man. He was also told that the particle "*dia*" (*by*) imports a cause not an example ; that Adam was the cause of this sin by which death came into the world, not the example of it : and that this sin was not, nor could not be the example of death, but the cause of it—*by sin death*. In a word he was told, that Adam was neither the first who sinned, nor the first who died, for Eve had sinned, and Abel had died, long before him, and perhaps many more of his descendants, of whom we know nothing.

• He was also told that the death, of which the Apostle speaks, is not the death of the soul, from which Abraham, Isaac and Jacob, were exempt, but the death of the body, to which they were subject, for though a general proposition may some times bear a few exceptions, they, who were exempt from the death of the soul were not the few patriarchs alone named in scripture, but the millions, who are not named, whom Moses calls the *children of God*, "*Benei baelohim*." Gen. vi, 2, and in Pelagius' opinion the millions of millions who died in infancy: the apostle's words, therefore, cannot be wrested to the death of the soul, the proposition would not have been a general proposition, true, though admitting a few exceptions, but a proposition visibly false and extravagant.

• Pelagius' disciples, amongst whom we may number Zuinglius, were given to understand that the sin, of which the apostle speaks, is neither a disease of the soul nor the body; but the cause of both; that death is the payment not of any inclination, or propensity to sin, but of sin itself: "*Ta gar opsōnia tēs amartias thnaton*" Rom. vi, 23. A man is not hanged for a propensity to steal, he may and ought to repress it; but if he acts under the influence of this propensity and robs or steals, he is hanged for the theft which he commits, not for the propensity which preceded it.

There are many passages both in the old and new Testament, which, though not so explicit as the words of the apostle already discussed, are of similar import, and must be understood in the same sense.

This passage in the fiftieth Psalm can be understood in no other sense: "*Behold I was formed in iniquity, and in sin has my mother conceived me*"—*ben beavon cholollethi ou bebbate jachemathem imni*.

The sin of which David speaks cannot be understood of the act of his parents at the instant of his conception; for they were united in lawful matrimony, and the marriage bed is exempt from sin. Heb. xiii, 4—*ἐκ κλίνης*

amiontos, the generation of the womb, consequently that he was formed, as the Hebrew understood of this.

There is a passage obscure in the versions: from which they understood, therefore, know clearly teaches in the Hebrew *charoutsim jama* clean (man) from the number of his seventy is conceived *kaibaros estai ap autou epi tēs gēs* though his life be Neither the Prophet to speak of the clean, in the state nor a month, but

In his fifth chapter a comparison between the type of Adam to all his sons, and the fruit of all, who are by Christ, so all were justified by his grace it is because man is created by Jesus Christ.

amiontos, the original expressions are not applicable to the generation or conception of the fetus, but to the formation of the human body, and its conservation in the womb, consequent to its conception, as the Prophet says, that he was formed in iniquity, and preserved or warmed, as the Hebrew term imports, in sin, he must be understood of that sin which infects human nature.

There is a passage in Job, the sense of which is obscure in the original, and not less ambiguous in our versions: from the version of the seventy, we learn that they understood it of original sin, this doctrine was, therefore, known some centuries before St. Paul, who so clearly teaches it, was born. The passage thus conceived in the Hebrew text: *mi jilben tabor mitamē lo achad im charoutsin jamaio misphar kodasbaio itbak*—who will give the clean (man) from the unclean? not one if his days be short, the number of his months is with thee. The version of the seventy is conceived in the following manner: “*ti gar katbaros estai apo rupou; all’ oudeis ean kai mia émera ó bios autou epi tēs gēs*” who will be clean from filth? not one, though his life be but one day on the Earth.” Job. xiv. Neither the Prophet nor his translators can be understood to speak of the uncleanness of actual sin: from it all are clean, in the state of infancy, which continues, not a day, nor a month, but some years.

In his fifth chapter to the Romans, St. Paul institutes a comparison between Christ and Adam, whom he calls the type of Christ, “*typos toú mellontos*” shewing, that as sin, and the punishment due to sin, passed from Adam to all his descendants, by generation; so righteousness, and the fruits of righteousness, pass from Christ to all, who are by him regenerated. Pelagius pretended to conclude that as all are not justified by the grace of Jesus Christ, so all were not infected by the sin of Adam; but he was told that all, who are reborn of Jesus Christ, are justified by his grace, and if absolutely all be not justified, it is because many are not reborn of him, of all regenerated by Jesus Christ, there is not one who is not justified.

this justice is not inamissible. True, nor is the sin of Adam irremissible—even in that the comparison is just: the Apostle says “for as by the disobedience of one man (Adam) many have been constituted sinners; so by the obedience of one man (Christ) many will be constituted righteous, *ibid.* If we believe Pelagius it is not Adam’s disobedience transmitted to his descendants, which constitutes them sinners, but by imitating his disobedience they become sinners, either the Apostle or Pelagius was a false teacher, for if it be true, as Pelagius says, that it was not by Adam’s disobedience they were constituted sinners, but by their imitation of his disobedience, the Apostle was deceived when he said, by the disobedience of one many were constituted sinners, for that quality which constitutes the subject, must be inherent in the subject. It is sin which constitutes the sinner, nothing else can do it, if the Apostle says, *many have been constituted sinners*, he must be understood to speak of all Adam’s descendants, who are many, for no reason can be assigned why some should be infected by his prevarication, and others exempt from it. In his second to the Corinthians, v, he says; “the love of Christ presses us, judging this, that if one died for all, therefore all have died; and he died for all, that living, they no longer live for themselves, but for him who died for them, and rose again.” If any of Adam’s posterity had been exempt from the death of sin, the Apostle’s argument would have been null, or Christ would not have died for them, and he must be understood to speak of the death of sin, because he says, *that living they must live for Christ.* They did not rise from the grave to live again.

This has been the settled doctrine of antiquity, in this sense the Pastors instituted by the Apostles, understood them. There are but few writers of the apostolical age, whose works have escaped the ravages of time. Of these Ignatius, consecrated Patriarch of Antioch by the Apostles, says, in his Epistle to the Trallians: “*But you, get with meekness, be the imitators of the sufferings of Christ, and of that charity by which he loved us, giving himself*

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Justin the Martyr, in his dialogue with Tryphon, says of Christ: "we know for certain that he did not come to the River as if the cleansing of Baptism, or the coming of the Holy Ghost were necessary to him; nor was he born nor crucified through any want of such a function; but on account of the human race (*humani generis Causa*) which by Adam had fallen into death and deception, and the seduction of the serpent; to pass in silence in the mean time, the actual faults, with which each person acting wickedly charges himself" this writer clearly distinguishes the sin of the human race, which he ascribes to the seduction of the serpent from the actual faults of individuals, and says, that Christ suffered for both.

Tertullian in his book on the soul ch. 40, says: *every soul is registered in the census of Adam untill it is registered again in the census of Christ; it is unclean untill registered again, a sinner, because it is unclean.*" Dennis numbered by some modern critics amongst writers of the fifth century, and by writers of more ancient times, thought to have been the Areopagite converted by St. Paul at Athens. (The conjecture of our Sciolists, founded on a supposed similarity of style between the works of Dennis, and the writings of the fifth Century, is refuted by intelligent men, who disregard conjecture and surmise, when set in opposition to public opinion, founded on authority. These works, say they, were cited under the name of the Areopagite in the seventh and eighth General Councils assembled at Constantinople, composed mostly of Greek Prelates, who, in all appearance, knew the style of Greek writers better than a Dutchman or a Frenchman. Dennis was cited by Gregory the Great, of the sixth age, as an ancient and venerable Father, in his great Homily on the Gospels. He did not call an ancient writer of the age before, of whom the world knows nothing, an ancient and venerable Father. In a word they say: these books did not write themselves.)

and it is inconceivable that works, which prove the writer to have possessed more true science than the whole Squad of modern Scholists, should have been written by a man in the fifth century, of whom other writers of the same century, and the most intelligent writers of the sixth and seventh centuries, say nothing.) Be that as it will, *Dennis*, whom this writer calls the *Araopegite*, in his book of the Ecclesiastical Hierarchy, cap. 3, par. 3, says: that human nature is infected with the sin of Adam; that it yielded to the fraud of the adversary; that, wandering from the direct way, which leads to the true God, it became subject to the inimical powers, and adored, as friends and Gods, its most cruel enemies.

On this subject there was no difference of opinion before Pelagius began to dogmatise: this St. Austin attests, *Lib. 3, de pec. Rem. cop. 6*: "*whence this controversy suddenly emerged I do not know: some short time ago, when at Carthage, the sound struck my ear in a cursory manner from some persons transiently saying that children are not baptised, that they may receive the remission of sins, but that they may be sanctified in Christ. Though moved with the novelty, yet, because there was not a proper opportunity of saying any thing against it, nor were the persons such as that I should be sollicitous about their authority, I easily beld amongst things already passed and ended. Behold now it is maintained with heat against the Church! Behold it is committed in writing to memory; and the matter is brought to such a difference that we are consulted by the brethren: we are forced to dispute and write against it.*" In the same book he says that he could find no writer before his time who said that children are not born in original sin. In his first book against Julian, Pelagius's most zealous disciple, Austin justifies Chrysostome, some passages of whose works had been wrestled by Julian, to support his error. "*It is thus,*" says he, *that you dare to set the words of the Holy Bishop John in opposition to the doctrine of so many of his colleagues, and such men! thus to seclude him from the society so peaceably united, and make him their adversary, far be it from us to believe such evil of so great a man!*

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In the same work against Julian, he accuses him of mis-translating this passage of St. Paul, Rom. v. 12 "*per* *omnes* *homines* *concepit* *peccatum*," in whom (Adam) all have sinned." Julian's version gives a different sense, he makes the Apostle say: "*in quantum*" or "*ex quo*," that is "in so much, or be-cause all have sinned" this version, Austin calls a new.

distorted, false, the version of a man wondrously impudent, or rather insane, it is remarkable that our reformed translators have adopted the version, which Austin so severely and so justly censures.

There were many exceptions taken by Pelagius and his Disciples, against the transmission of original sin, which, though satisfactorily solved by St. Austin, have not the less been renewed in modern times. They all confound the actual prevarication, which was an act of Adam's will, and not communicable to another, with the infection of human nature by that prevarication, the stain and guilt of sin, which descends to his posterity, with it. The act by which a man becomes a sinner, is one thing; the stain which it effects, the guilt or obligation to punishment, in consequence thereto, is another. The act is transitory, it cannot descend, the stain is permanent, and if it infects nature must descend with it.

There was but one exception, which Austin found difficult to solve, that is, as the human soul does not descend from Adam being of immediate creation, and sin residing in the soul, not in the body, why is it that the sin of Adam, infects that soul, which does not descend from him. To this, it has been replied; that the soul is the substantial form of the Body; that its creation is consequent to the organization of the body, which it informs, by an established law of the Creator, so invariable in its operation, that it would be a miracle if the soul did not correspond with the organization of the body, hence it manifestly follows that the soul, though of immediate, is, in the established order, of necessary creation, and with the body, which it informs, the child of Adam, lineally descended from him: for Adam is not father of the body alone, he is father of the whole man, composed of soul and body.

This observation solves another difficulty proposed on the concurrence of God, by an immediate creation in the production of illegitimate children. This concurrence is the effect of a general law, as he concurs with the high

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any man, who murders the unwary traveller, or, to use Jacob's simile as he concurs with the husbandman, who sows the wheat, which he has stolen.

If the principle stated by Luther, and adopted by Calvin, be true, that is if it be true that *by faith alone* we are justified, it is a necessary consequence that baptism, either in fact or in desire, is not requisite to salvation. Calvin admits it; but finding it either difficult to persuade the world that infants, who are supposed to know nothing, are justified by an act of faith, of which they are absolutely incapable, and it appearing horrible to consign all, who die in infancy to perdition, Calvin obviates this inconvenience by declaring that original sin is not imputed to the children of the faithful; that they are born children of the covenant, sanctified before baptism, which, if administered, only seals that sanctity which it presupposes. This paradox he pretends to find in the covenant with Abraham, by which God promised to be a God to Abraham, and his seed after him. Gen. xvii. The new covenant is not less effectual than the old, hence Calvin concludes that the children of the faithful are members of the new covenant, with their fathers. Calvin was told that the covenant with Abraham, in the literal sense, imports that God would give to him and to his posterity the land of Canaan, in consideration of their observing his law; we learn from St. Paul, *Rom. iv.* and *in Gal. iii* and *iv.* that in the spiritual sense the promise was made to Abraham and his children, not according to the flesh, but according to the faith; if the covenant be understood of the faithful as of Abraham, their children according to the flesh are not necessarily of the covenant.

In Calvin's opinion, every christian father is a father of the faithful, and what plain men, not gifted with Calvin's spirit, find difficult to believe, all the men, women and children, however numerous, descending from a christian father in remote antiquity, traitors, murderers, thieves, spoliators, forgers, usurers, &c.

have been indiscriminately saved, not one of them who is not numbered amongst the elect. For if it be true, as Calvin expressly states in his antidote against the Council of Trent, ad cap. 4. sess. 6 and in his 4th book of Institutions, that *the substance of baptism, that is, the grace and covenant, belong to little children before baptism*! and also true, as he teaches, lib. 3. inst. that *grace is inamissible*, see p. 283, it manifestly follows that all the descendants of any just man in the remotest antiquity, have been saved, whatever their crimes might have been: they were all born in the state of grace, and that grace they could not lose, though they lost the fear of God. It is scarcely credible that even impudence would presume to teach that *a man, who has lost the fear of God, is not the less infallibly saved*. Yet Calvin clearly states this horrible blasphemy, as a doctrine of christianity: in his antidote against the Council of Trent in sess. vi. cap. 16, he says: *that losing the fear of God, the faith is not lost, which justifies us*. Bossuet remarks that Calvin's expressions on the subject, are full of obscurity: he says, that *faith in the man who has lost the fear of God, is overwhelmed; is buried, is suffocated, that he loses the possession of it, that is the sense and knowledge of it, but after all it is not extinct*, and thus Calvin places his saint, who has lost the fear of God, in possession of the Kingdom of God: it seems St. Paul was deceived, when he said, 1st Cor. 9. *know you not that the unrighteous shall not inherit the Kingdom of God? dont be deceived, neither fornicators, nor idolaters, nor adulterers nor the effeminate, nor sodomites, nor thieves nor the covetous, nor drunkards, nor revilers, nor extortioners, shall enter the Kingdom of God*—many of these whom St. Paul excludes are not so far advanced in wickedness as Calvin's saint, who has totally lost the fear of God. But what if any one of these, whom St. Paul so expressly excludes from the Kingdom of God, be the child of a righteous father, as we know that David was father to Absalom, the greatest millicent of the age? Calvin says, that he is born in the covenant, sanctified in grace, which he cannot lose by any of these crimes which

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Paul specifies, he therefore must inherit the Kingdom of Heaven, let the Apostle say what he will. The reader must conclude that either the Apostle or Calvin was an emissary of the father of lies, for one or the other of them has taught false doctrine : but this is not the doctrine of Calvin alone : it is the established doctrine of all the Churches reformed by that great Patriarch of reforming memory : it was authentically declared a doctrine of faith by the celebrated Synod assembled at Dordrecht in 1618, at which assisted, ministers from all the reformed churches, which had adopted Calvin's doctrine and discipline, these of France only excepted ; who, though prevented by reasons of state from appearing at Dordrecht, did not the less adopt the doctrines there defined. In their National Synod of Charenton, in 1620, forgetting the first principle of the reformation, as did the Synod of Dordrecht, they ordered the doctrines there defined, to be received, believed, held professed and attested on oath : the oath prescribed is conceived in the following words : "*I receive, approve, and embrace every doctrine taught at the Synod of Dordrecht as entirely conformable to the word of God, and the confession of faith of our Churches : the doctrine of the Arminians makes the election of God dependant on the will of man, brings back paganism, disguises popery and destroys the whole certainty of salvation.* Syn. de Cha. Ch. 23. Thus, whilst these men tell their infatuated followers, that they themselves are the only competent judges of that faith, which they are to find in the scriptures alone, they fish for their use, not from the scriptures, where they are not to be found, but from the canting of every leader, who puts himself at the head of a party, paradoxes and absurdities unheard in the Christian World, which they must receive as oracles.

The absolute certainty of this salvation, which every Calvinist must have, whatever his crimes may be, is what the Synod of Charenton thought most essential in the doctrine of Dordrecht. If we believe Beza, it is an unerring certainty : he thus expresses it : "*we may know if*

cannot be defined as salvation, and is assured of it, in a certain which is certain, and on which I am given a certain combat, that is, be assured, I am not by the sword, but by conclusions as certain as if we were mounted into Heaven, and heard the sentence from the mouth of God. *Leop. de la foi. Con. 2.* This unerring certainty of salvation, though accompanied with the most horrible atrocities, Beza considers not simply as a doctrine of faith, but the very foundation of christianity: he says, *ibid.* that they who resist it, subvert the principal foundation of the Christian Religion.

In the collection of new modelled creeds, or confessions of faith, published at Geneva, under the title of *Second Confession*, we have the creed of Frederic III. Count Palatine and elector of the Empire, a zealous Calvinist; after saying, that he believes in the Father, the Son and the Holy Ghost, to explain how he believes the Church Catholic, he says: *that God does not cease to collect it from the whole Human Race, by his word and by his holy spirit, and he believes that he himself is, and for ever will be, a living member of it.* He adds: *that he believes that God, appeased by the satisfaction of Jesus Christ, will not remember any one of his sins, nor of all the malice, with which he will have to combat during his life, but that he will give him gratuitously the righteousness of Jesus Christ, so that he has nothing to fear from the judgment of God.* He concludes this extraordinary creed, fashioned by these new Apostles for their disciples, by saying: *I know certainly that I will be saved, and that I will appear with a joyful countenance before the tribunal of Jesus Christ.*—*Ibid. Gen. 2 p. 149.*

These new Apostles had forgotten to inform the Count Palatine, that the Apostles of old, and their successors in the pastoral charge for Ages, know nothing of this absolute certainty of Salvation, which excludes every apprehension of God's judgments. St. Paul exhorts the Philippians to work their salvation with fear and trembling. *Phil. 2. 12.* He at least thought they had something to fear for their salvation, and was confirmed

in this opinion who had suffered once in his pastoral charge in preceding periods of a good battle "which some shipwreck,"—him, who is These, of which and wrecked Paul had read—Luke x fear him, who Th, I say unprophete.) I apostles to in other passages

The Armies rised them, the tainty of salve subversive of and encourage of impunity; Synod of Dore these impious doct spread among fall into sins of weakness; that of the world unyself, nor take which opens a no crimes, however that all their sin that in the mid they may be excor be the faith."

is this opinion by the lamentable experience of some, who had suffered shipwreck both in faith and conscience in his own time. Thus he writes to Timothy *"this charge I commit to thee, my Son Tim."* by, according to preceding prophecies concerning thee, that in them thou fight a good battle;" "holding faith and a good conscience," "which some having put away, as to faith, have suffered shipwreck,"—1st. Ep. Tim. i, 19. It is impossible for him, who is not in the ship to suffer shipwreck. These, of whom the apostle speaks, were in the ship, and wrecked first in conscience, and then in faith. St. Paul had read these words of the Saviour to his disciples—Luke xii, 5: "I will shew you whom you shall fear: he that is in the grave, who, after killing, has power to cast into hell. No, I say unto you fear him."—(nai lego umin touton phobeisthete.) In the ardent zeal of these new-modelled apostles to insure the salvation of their saints, these and other passages of similar import escaped their notice.

The Arminians thought, and common sense authorized them, that this new doctrine of the absolute certainty of salvation, and the inamissibility of grace was subversive of morality, giving countenance to vice, and encouragement to all sorts of crimes, by a promise of impunity; they stated in their declaration to the Synod of Dordrecht, "that they detest from their hearts these impious doctrines contrary to good morals, which were daily spread amongst the people; that the true faithful could not fall into sins of malice, but only into sins of ignorance and weakness; that they could not lose grace; that all the crimes of the world united into one could not render their election useless, nor take from them the certainty of it; a thing said they, which opens a gate to carnal and pernicious security; that no crimes, however horrible they may be, are imputed to them; that all their sins, present and future, are already remitted; that in the midst of heresies, adulteries, murders, for which they may be excommunicated, they cannot totally and finally lose the faith."—Sels. 34, p. 117. These impious

doctrines, which the Arminians detest, and which the unclean Spirit would, if he were personally to give his lectures, infallibly teach, have been authentically declared the established doctrines of all the reformed churches of Calvin's division. By this same Synod of Dortrecht, Sess. 35, art. 4. they say: "*that in certain particular actions the true faithful may sometimes withdraw themselves, and sometimes do in effect withdraw themselves by their sins, from the conduct of grace, so as to fall into atrocious crimes; that by these enormous sins they offend God, render themselves guilty of death, interrupt the exercise of faith, make a great wound in their conscience, and sometimes lose for a time the sentiment of grace.*" By atrocious crimes then a sinner may lose the sentiment of grace; but grace itself, which sanctifies this sinning saint, he cannot lose. So says this venerable Synod of new modelled Pastors, Art. 6, they say: "*God in these sad falls (that is, in murders, adulteries, apostacies, &c.) does not take from them altogether his holy Spirit, nor does he let them fall so as to fall from the grace of adoption, and the state of justification.*" Here we have all sorts of wickedness combined with sanctity: a holy murderer! a holy hypocrite! a holy adulterer! What a combination of ideas! As to the absolute certainty of salvation they liberally bestow it on all their saints: they say, (ibid. art. 9): "*the true faithful may be certain and are certain of their salvation and of their perseverance according to the measure of the faith, by which they believe with certainty that they are, and remain, living members of the church; that they have the remission of their sins, and eternal life: a certainty which does not come to them from a particular revelation, but by the faith of the promises, which God has revealed in his word, and by the testimony of the Holy Ghost, and finally by a good conscience and a holy and serious application to good works.*" Any doubt of salvation, which might result from horrible excesses, or a perseverance in wickedness, they consider as a temptation, which their saints must resist. "*In the temptations,*" say they, "*and doubts of*

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So intent are they to insure the salvation of their saints, and to remove all doubts from their minds, however horrible their crimes, that they declare it an error in faith to believe a doctrine stated by the Arminians, or Remonstrants, in these words: "that the true faithful may fall, and sometimes do fall totally and finally from justifying faith, and from grace and salvation; and that during the present life, they cannot have any certainty of their perseverance without a special revelation."—*ibid.* Art. 3. This doctrine they say is inductive of the doubts of the Papists. It is true, Papists hearing St. Paul, who was not an apostle of the new school, say: "Let him, who thinks that he stands take heed lest he fall."—1st. Cor. x. 12. (Gedeken ik gaei blees to me ges) and to the Romans xi. 19: "They standest by faith; be not high minded, but fear: for if God did not spare the branches, which were according to nature (take heed) lest perhaps he would not spare thee, and thinking that the apostle did not warn them thus repeatedly to take heed lest that should happen, which could not happen, have some doubts and fears for their salvation; and these doubts and fears are not diminished by the prophet Ezechiel, who says, xviii, 20: "When the righteous man turns from his righteousness and does evil according to the abominations which the wicked man doth, shall he live? All his righteousness, which he does, will not be remembered: in his trespass, in which he has trespassed, and in his sin, in which he has sinned, in them he shall die." They know that some do fall from the faith; Christ has said it, Luke viii, 13: "They, who believe for a time, and in the time of temptation, fall away."

However averse the Synod of Dordrecht might have been to the opinions, as well as the persons of the Remonstrants, it did not reject them all indiscriminately; they had stated in their declaration that all the children of the faithful are sanctified: and that not one of them,

who die before the free use of reason, is lost. This is the
 most unreasonable of all the opinions of that sect, any opi-
 on, which has no foundation in Scripture at all, was de-
 clared to be a doctrine of Christianity by the Synod,
 1656, art. 1. they say, that the word of God declar-
 ing the children of the faithful holy, not by nature, but by the
 covenant, in which they are comprized with their parents;
 the faithful parents must not doubt of the election and salvation
 of their children, who die in infancy. The extravagance
 of these decisions is equalled but by the blind infatua-
 tion of the ill fated people, who received them as oracles,
 without discussion or discrimination; for true it is, that
 when the blind lead the blind, they both fall into the
 ditch. To justify the apparent severity of this censure,
 the writer states some necessary consequences, which
 surpass absurdity, if possible, and which no artifice of
 suppliance can elude. They say that the true faithful may
 fall into atrocious crimes, but cannot lose the grace of
 adoption and justification; they add, that the children
 of the faithful are comprized in the covenant with their
 parents; that their election and salvation is not less
 certain; they of necessary consequence, are true faith-
 ful; what is true of their Parents, is equally true of
 them; and as they are comprized with their Parents in
 the covenant, and their Salvation certain, so their chil-
 dren are comprized with them, and their salvation un-
 questionable, and so on until the consummation of time;
 so that of all the descendants of a faithful parent in
 the remotest antiquity, not one has been lost, nor will,
 whilst time continues. This first consequence is incon-
 trovertible: supine ignorance alone will dispute it. The
 writer passes to a second: it has escaped the notice of
 the collected wisdom of these new modelled Sages, that
 the blood of a family in remote antiquity, is snatched it-
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 to many others by descent; its ramifications are inces-
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though not known to the world, is not traced by itself
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 peopled that State; and perhaps the neighbouring States
 allow it then we suppose a right out-father of nations
 antiquity in any European State, we shall find persons
 with the most atrocious; as well as men of worth and in-
 tegrity, amongst his descendants. How many thousands
 of Mahometans are now in being; the descendants of
 Christians, converted and instructed by the Apostles
 themselves! This venerable Synod of Dordrecht, num-
 bers them all among the elect of God; but to do so, an
 idea of the immense number of ancestors from which
 every individual must descend; the writer solemnly pro-
 tem within the apprehension of every reader at all cot-
 versant in calculation. Suppose an individual now ex-
 isting, call him John, he must have had a father and
 a mother; call them James and Mary; James must have
 had a father and a mother; and so forth; and they
 also must have had fathers and mothers; and so on in
 progression. If you make James and Mary the antecede-
 nt parents of John, the first term of this progression,
 and suppose, what is possible in theory) to be not more in
 fact, that the ancestors of John have been of different fa-
 milies in the whole descent, as they must have been at
 least for two or three successive generations; during the
 whole of the descent; though sometimes relatives
 near in blood unite; it is an exception to a thing of general
 rule; you will have a geometrical progression of which,
 the first term is 2, and the index of the progression is n .
 If you suppose 96 years to have elapsed since the Apo-
 stle's days, and confine each generation to 30 years,
 you will have 32 generations since their times; the last
 term of the progression will be equal to the first term 2,
 multiplied by the index of the progression n , elevated to
 the 32nd power. This is the jargon of Algebra; but
 the logarithm of the last term, in round numbers, is

5629500000000000.2, a number surpassing the whole of the inhabitants of the world since Adam's days. Thus we see that what is possible in theory is not true in fact, and are forced to conclude, that the same family, in its ramifications, is combined in a thousand different ways with itself, and with others, till it takes in the whole of the Population of any State. To continue this hypothesis, and supposing that which might have happened, to have happened, that is, supposing all the Ancestors of John to have been of different families, the number of persons composing the whole series in the descent is thus determined; let f represent the sum $f-x$ will represent the sum of the antecedents and $f-2$ the sum of the consequents which gives this proportion.

2: $f-2$:: 2 : 4 and $f=2x-2$ That is 5629500000000000 : 2 :: 2-2 the whole of the descent ; as John is of all necessity lineally descended from every individual in the series of his ancestry, if in that number, so inexpressibly great, there be found one righteous man, John must descend from him, is comprised with him in the covenant according to the decision of these Sages of Dordrecht, and must be saved let his crimes be what they may. To shew the absurdity of this decision in the strongest light, let us suppose, what frequently happens, that John is a highway man, shot dead in the act of robbing a passenger, or an adulterer, killed by an injured husband, in the act of adultery, if he be excluded from the Kingdom of Heaven, the whole series of his ancestry must ; so that if the greatest miscreant on earth be damned, millions innocent of his crimes must be damned with him. To enforce this argument, and preclude even the possibility of evasion, the writer makes a second supposition, the truth of which will be admitted by men of common information, and with men of science is unquestionable : in civilized States, abundantly supplied with the necessaries of life, and free from oppression, population rapidly encreases : this writer has seen the population of a

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district doubled in the short space of eighteen years; but does not think it a general rule, even in States the most plentifully supplied, he shall therefore suppose population in any State of Europe, before oppression, with its inseparable companions, poverty and despondency, had stalked in triumph over the face of the land, doubled in the space of thirty years; allowing for the checks from the iron hand of despotic power, from persecution, exercised by fanatical enthusiasm, under pretence of religion, a yet more intolerable evil; from wars, from epidemical diseases, &c. he shall suppose population doubled but in the space of sixty or even seventy years, and the christian population of a State commencing at or near the apostolical times; if the increase of any one family, during a period of 1650 years, be determined, it will appear that the whole population of the State must be included in its ramifications. The writer retrenches the last century, by ignorance called the Age of Light and Reason, during which pedantry, impiety, under the name of philosophy, more pestilential than Asiatic despotism, corrupting the morals, and infecting the minds of youth with revolutionary principles, has forced population to retrograde. If we suppose the population of a State doubled in the space of sixty-nine years, the annual increase will be a ninety-ninth part nearly of the whole; and the descendants of two persons, that is, a father and a mother, in the space of 1650 years, or something more, will form a population of more than thirty-one millions.

To shew that these calculations are not mere matters of conjecture, the writer states the following Problem and gives a general Formula, in the language of Mathematicians, for solving all problems of that nature.

PROBLEM, *Given the number of original settlers in a State given, and the number of their descendants in a given time, to determine the annual increase, and to represent the original settlers, & their descendants,*

and at the time, in the annual increase, we have from the
 nature of the problem a the population at the com-
 mencement of the first year, and $a + a$ at the commence-
 ment of the second year, which may be thrown into this
 form $\frac{a \cdot x + 1}{a \cdot x + 1}$ as the population is supposed to
 be in regular progression, we have the proportion

$$\frac{a \cdot x + 1}{a \cdot x + 1} :: \frac{a \cdot x + 1}{a \cdot x + 1}$$

 at the commencement of the third year, and of course
 $\frac{a \cdot x + 1}{a \cdot x + 1}$ at the commencement of the last year
 This quantity is equal to a , from the problem, that

$$\frac{a \cdot x + 1}{a \cdot x + 1} = a$$

 and $\frac{a \cdot x + 1}{a \cdot x + 1} = a$ and $\frac{a \cdot x + 1}{a \cdot x + 1} = a$
 of equal logarithms are equal we have x , the number
 corresponding to this a , $\frac{a \cdot x + 1}{a \cdot x + 1} = a$ equal to the
 number corresponding to a , $x + 1$ and $x = x + 1$ that is
 not the cause of the exclusion of the child from any share in the

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must conclude that the inhabitants of any long settled State are lineally descended from all, and every original settler, who has left issue; that the blood of the most abject slave of antiquity, flows in the veins of the most powerful Prince of this day; and the blood of the wise, the virtuous and the learned, who honoured their own times, is now to be found in the veins of the most ignorant, profligate and impious miscreant, who dishonours society; however, as has been already remarked, if in the millions of his ancestry there has been one righteous man, our venerable pastors of Dorchester, number him with the elect, and give him a share in the inheritance of God; but these Sages were not calculators. True, They formed a group of actors, impostors, or ignorant dupes; impostors, if they knew their decisions to be false, and imposed them on their unsuspecting disciples as truths revealed by God; and dupes, if they did not see the palpable absurdity of decisions so manifestly subversive of Christianity.

There is a popular objection, which the writer has heard more than once: Is it just that an unfortunate child, who, through the ignorance or prejudice of parents, dies in infancy without baptism, should be excluded from the kingdom of God? To this the reply is simple: it is not for the neglect or prejudice of the parents that the child is condemned, but for that original sin, which infects human nature, the stain of which might have been effaced by the sacrament of baptism, but through the prevarication of the parents was not.

If, for the neglect or prejudice of the parents, the child had been condemned, the sentence would appear severe, though not unjust: to the Divine Majesty an exemption from punishment for the sins of our parents. Though the neglect or prejudice of the parent be not the cause of the exclusion of the child, it is more than a sufficient cause to exclude himself from any share in the

inheritance of that kingdom, from which through his neglect, though for a different cause, the child is excluded. *1. 2. de poe. Q. Cap. 40.* The parent," says St. Austin, "himself regenerated, does not regenerate his children of the flesh, he generates them; he therefore does not transmit to them what he is by regeneration, but what he is by generation."—*1. 2. de poe. Q. Cap. 40.* Never was reasoning more concise or conclusive, for the son is not less the child of Adam by nature than the father, and as the father is not translated from the family of Adam into the family of Jesus Christ by generation, but by regeneration. In the same manner the son must be transferred into the family of Christ, or he will forever remain in that condemned mass, the family of Adam. That by baptism we are regenerated St. Paul attests, Tit. iii, 5: "Not from the works of righteousness, which we had done, but according to his own mercy he saved us by the laver of regeneration and the renovation of the Holy Ghost." That this *laver of regeneration* is not less necessary for the son than the father Christ himself attests, John iii, 5: "Amen, Amen, I say unto thee, if any person (*ean mē tis*) be not born of water and of the spirit, that person cannot enter into the kingdom of God."

The writer now reverts to the question proposed for discussion, p. 281: In what consists the sin of Adam? Illyricus, one of the century writers of lying memory, not less celebrated for substituting wild conjectures to real facts, than for substituting extravagant opinions to simple truths, pretends that original sin is a substance; to this extravagance he adds another, that is, that it is the substantial image of the Devil. In his reforming zeal he forgot that all substances and positive qualities are made by God immediately: *all things were made by him, and without him not one thing was made.*"—John i. He most certainly did not make sin either original or actual: on a general review of his works he

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found them all good: "and God saw every thing, which he had made, and behold it is very good," Gen. i. 31. God hates iniquity, Ps. xlv, 8: "Thou hast loved righteousness, and thou hast hated iniquity," and he hates all those, who work iniquity, Ps. 104, 70: "Thou hatest all the workers of iniquity" (Sanctus est plebs unus). God neither hates himself nor any of his works: "Thou lovest all things, which are, and thou hatest nothing of these things, which thou hast made,"—Wisd. xi, 25. Illyricus finds, or pretends to find, this new doctrine which he has fashioned for his disciples, in several passages of scripture. The inspired writers, if we believe him, speak of original sin in terms which import a substance: thus, (Gen. viii): "The production of the heart of man is evil from his youth" (Infer his bundam.) Rom. vi: "Our old man is crucified that the body of sin may be destroyed" . . .: "Let not sin reign in your mortal body to obey its concupiscence;" but these and similar expressions are so manifestly metaphorical, that even ignorance can scarcely misapprehend them. The original expression in the first passage signifies an earthen vessel—see Isaiah xxix: "The earthen vessel said to the potter;" (Infer amar lisore). It is metaphorically used by Moses to signify the evil thoughts of man, the production of his heart. By the old man St. Paul understands a life passed in sin before conversion, like to that of sinful Adam; thus he describes the members of the old man—Col. iii: "Mortify your members, which are on the earth, fornication, uncleanness, lust, evil concupiscence, drunkenness, which is the servitude of idols, according yourselves of the old man." In the same manner he explains what is understood by putting on the new man: "Put on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience." Though the Lutheran and Calvinistic Schools seem to agree on the nature of original sin, upon a close investigation they are found to differ each from the

other—and both from truth. Their mutual disputes the writer passes unnoticed, as he does their artful misrepresentations of Catholic doctrine: he confines himself to the discussion of these extravagant opinions, which they endeavour to substitute to the settled doctrines of Christianity: the first does not distinguish original from actual sin. This paradox owes its invention to the exuberance of Luther's reforming fancy: in the assertion of his second article he says that "*Concupiscence is original sin*:" and, in the assertion of the third article, he tells us: *that it is impossible for Concupiscence to be without actual sin.*" In the same article he gives his opinion with more precision: "*Item,*" says he, *to say that original sin as all sins so it is incredulity.*" This venerable Patriarch knew no sin but incredulity, as he knew no virtue but faith.

Melancton having said in his Confession of Augsburg, Art. 2, that original sin is to have no fear of God or confidence in his mercy, and Catholics having replied that to have no fear of God is not original but actual sin, in his Apology he censures Catholics for diminishing the malignity of original sin: "*When,*" says he, "*they speak of original sin, they do not mention the more weighty vices of human nature, that is, ignorance of God, contempt of God, as want the fear of God, to have no confidence in God, to hate the judgment of God, to be angry with God, to despair of the grace of God, to place a reliance on present things,*" but Melancton was told, that a contempt of God, a diffidence in his mercy, are not the vices of human nature: for human nature commits no crimes; it is not an existing person, these are the sins of individuals, of which they only are guilty, who commit them, and this is so manifestly true, that if prejudice or something worse had not blinded the understanding of this subalter reformer, he could not mistake it. This error refutes itself: it exempts children from original sin: for they have no contempt of God, of whom they know no-

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thing) and transfers it to these, who have been renewed by the laver of regeneration: for of these many are guilty of all the crimes which Melancthon calls original

In one thing Lutherans and Calvinists agree, that is, that the corruption of human nature or concupiscence, such as it is in man after baptism, is truly and properly a sin though not imputed to the faithful. Catholics admit that human nature is depraved by the sin of Adam; they admit that this corruption of human nature may in a certain sense be called sin, but that concupiscence or this corruption of human nature is truly and properly, or, to speak the language of the schools, formally, a sin, they deny, and common sense authorises them: for if sin, as St. Austin says, be so essentially a voluntary evil, that it is not sin if it be not voluntary, it is extravagance to pretend that concupiscence, which even the Apostle set against his wife's sin, add to this the horrible consequence which immediately and necessarily follows from this opinion, that is, the inevitable perdition of all, who die in infancy: they are absolutely incapable of vice or virtue: they make no acts of faith, or hope, or of any other virtues. If original sin subsists after baptism, it must of course be imputed to them, and perdition must be their fate indiscriminately: no reason can be assigned why one infant baptised should be exempt from perdition, and another, also baptised, subject to it; "there is no iniquity with the Lord our God, nor respect of persons." 1. Chr. xix, 11; "There is no respect of persons with God." — Rom. ii, 11.

As Reformers, who of all necessity must set their own opinion in opposition to existing doctrine authorised by common consent, must discard all human authority from their councils, let us hear what the Scriptures, the supposed repertory of their sayings, say on the subject. If we believe St. James, who was not interested in reforming mysteries, concupiscence is not sin;

but allures to sin : Let no man," says the apostle, 1. 13, "say when he is tempted : I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man ; but every man is tempted when he is drawn away by his own concupiscence, and enticed, then when concupiscence hath conceived, it brings forth sin, and sin when consummate brings forth death." Concupiscence gives birth to sin ; it therefore is not sin : thus St. Austin reasons on the passage : (L. 6. adv. Jul. Cap. 5) : "When the apostle James says : every man is tempted by his Concupiscence, drawn away and enticed : after when Concupiscence has conceived it brings forth sin ; but Concupiscence does not bring forth until it has conceived ; and it does not conceive until it has enticed, that is, until it has obtained the assent of the will to perpetrate evil. Truly, in the words of the apostle, the birth is distinguished from that which gives birth. (Partus a partu) Concupiscence gives birth, and the birth is sin." This, like every other argument of that great adam, is irresistible. Calvin, true to the cause of his Sable Master, to elude the force of the passage, pretends that by sin the apostle understood the whole course of the sinner's life, and justifies his exposition from the apostle's words, sin when consummate generates death. This pious reformer is uniformly deceived by his private instructor : the apostle's words must be understood, not of the sinner's life, but, of his temptations to sin ; they bear no other sense : "Let no man say when he is tempted." The death, of which he speaks, is not the death of the body, from which the most righteous are not exempt, but the death of the soul, which sin, when consummate by a full and perfect consent of the will, generates. Calvin's next evasion is not more solid than the former : he pretends that, by consummate sin, the apostle understood the external act of sin ; adultery, for instance, or theft. However, there are sins of desire consummate in malice, though unaccompanied by any external act. Christ says (Matt. v. 28) : "Whoever looketh on a woman to lust after her, he has already committed

adultery with her : his wife is before him in the law, though he has not touched her. His private thought is his sin. Though conceiving of its action is not sin, yet we are indebted to concupiscence, refusing to man nature, v. justice, which acts without violence, is not reason and affluence, who does criminal but.

St. Paul, in describes the v. phor, common cause it is fr same time she putable : Cap will, I consen not I, who de I know that in If the impulsive me, it cannot of my will mad me. Hence th new there is na Jesus, and who according to the

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adultery with her in his heart." The desire of the neighbor's wife is not less strictly forbidden in the Decalogue than adultery or theft. This evasion only proves his private instructor to have been an impostor. Though concupiscence be not original sin, the vivacity of its action is one of the many misfortunes, for which we are indebted to Adam's prevarication: for concupiscence, resulting from the constituent principles of human nature, was restrained in its action by original justice, which being removed by original sin, it now acts without restraint. It is true, its action, however violent, is not irresistible: the human will, directed by reason and assisted by Divine Grace, resists with ease; he, who does not, is a voluntary victim, and not only criminal but inexcusable.

St. Paul, in his epistle to the Romans graphically describes the force of concupiscence which, by a metaphor common in the inspired writings, he calls sin, because it is from sin, and allures to sin, but he at the same time shews that it is not sin either imputed or imputable: Cap. vii. 16, "If that I do, which I do not will, I consent to the law that it is good: but now it is not I, who do it, but that sin which dwells in me, for I know that in me, that is, in my flesh, good dwelleth not." If the impulse or action of concupiscence be not from me, it cannot be imputed to me; but as the consent of my will must be from me, so it must be imputed to me. Hence the apostle concludes, viii. 1: "Therefore now there is no condemnation to these, who are in Christ Jesus, and who do not walk according to the flesh, but according to the spirit."

The reason, say reformists, why there is no condemnation to the regenerated is not because sin is effaced, but because the guilt of sin is remitted in baptism. This silly evasion, the last refuge of error, which pride will not retract, argues ignorance as well as obstinacy: for the guilt of sin, that is, the merit of punishment, is a relation necessarily resulting from a sinful

2d. which is the immediate foundation, and inseparable from it, as all relations are: thus for instance the relation of paternity is inseparable from a father; for it is not possible to generate a son without being a father. The relation necessarily results from the act of generation, which is its immediate foundation, and it is not less impossible to commit sin without being guilty of sin: for what is it to sin, but to be guilty of sin? Thus they amuse their unfortunate disciples with sounds, which convey no ideas.

Calvin, with that new-modelled modesty which characterises all reformers, sets his opinion in opposition to the settled doctrine of the Catholic church in his own time, and acknowledges it to have been the doctrine of antiquity: *Lib. 3 Ins. Cap. 3*, he says: "It is not necessary to labour much in investigating what the Ancients thought on this subject, since Austin alone may suffice for this, as he has faithfully and with great diligence collected the sentences of them all: from him, therefore, readers may take if they desire to have any thing certain on the sense of antiquity. Between him and us there is this difference, that truly he dared not call the disease of concupiscence sin, but content to designate it by the name of infirmity, he teaches that then at length it becomes sin when the work or consent accedes to it; but we hold that itself, for sin that a man is by any cupidity excited." (*Quod aliquā omnino cupiditate homo vitillatur.*) This is a good specimen of reformed modesty: Calvin tells his disciples that from Austin they may take the sense of all the ancients, and in the same breath adds that between himself and them there is this difference: that they thought concupiscence a disease, and he with his disciples hold it to be sin. From this specimen, however, we are left to conclude, that Calvin's instructor was not the spirit which directed all the pastors and writers of antiquity; and if they were directed by the spirit of truth according to Christ's promise, John xvi. 13. "When he will come, the spirit of truth, he will lead you into all truth." Calvin's instructor was a lying spi-

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Against this reasoning, declaration is given. St. Paul in his epistle to the Romans, calls concupiscence sin. *Let not sin reign in your mortal body.* On this passage St. Austin observes, *lib. 13. Retrae. cap. 15.* *This sin, of which the Apostle thus spoke, is called sin, for this reason, that by sin it was made, and it is the punishment of sin, since it is said by the contemplative, of the flesh.* And Austin's remark is authorized by the Scriptures; in them sin is an ambiguous term: it is understood of the cause of sin—Rom. vii: *"Is the law sin?"* that is, the cause of sin; it is also understood of the effect of sin. Deut. ix, 21: *"For in which you made the Calf, I took and burned it with fire."* *Chatathocham asher asithem.* It is understood of the punishment of sin. Zach. xiv: *"This shall be the sin of Egypt, and the sin of all nations, who will not come up to celebrate the feast of the tabernacles."* *Zith thibjeh chatath Mesraim ve chatath col hagoyim.* that is, the punishment of Egypt. Jer. Sam. iv, 22: *"The punishment of thine iniquity is accomplished, daughter of Sion."* in the original: *thy iniquity is consummate, or perfect.* *tham awonak;* it is frequently understood of the sacrifice for sin, thus Lev. vi, 23: *"Every sin of the blood of which is brought into the tabernacle of the congregation for propitiation."* *ve col chatath asher jouba mikdash et obel moed lechapher;* that is, every victim for the propitiation of sin. In the same sense St. Paul calls Jesus Christ Sin. 2d Cor. v, 21: *"Him who knew not sin, he (God) made sin for us;"* because Jesus Christ was the true victim of propitiation for sin, of his sacrifices all others were figurative.

That sin, in the passage cited from St. Paul, must be understood of concupiscence; the effect and punishment of sin, as St. Austin observes, is manifest from the apostle's words: *"Let not sin reign in your mortal body."* *for sin,* understood of the stain or guilt of sin, reigns not in the body but in the soul; but concupiscence, be-

ing confined to the sensual appetite, is properly said to reign in the body, when it obtains the consent of the will. This is what the apostle prohibits: all rules of action are prescribed to the understanding, which directs, or at least ought to direct, the will, not to the sensual appetite, a blind faculty, incapable of receiving or observing any precept, this the apostle intimates saying: "*But now it is not I, who do it, but that sin, which dwells in me: for I know that good does not dwell in me, that is, in my flesh.*" He shews that the sensual appetite is not so far subject to the control of the will, as to render its action insensible, for feel it we must; but to resist its impulse, and restrain its desires is our indispensable duty, the impulse of concupiscence is so far from being sinful that the resistance, which the apostle orders, saying: "*Let not sin reign in your mortal body,*" is truly meritorious. Hence the apostle concludes that, though we feel in our members a law opposite to the law of our minds, if we do not consent to this law of our members, that is, to our sensual appetites, there is no condemnation in us. He thus expresses it, viii, 5: "*Now therefore there is no condemnation in these, who are in Christ Jesus, who do not walk according to the flesh; but according to the spirit.*" For what is it to walk according to the flesh, but to engage in pursuits for the gratification of the sensual appetite? And to walk according to the spirit, what is it but to observe the rules and maxims which the Gospel prescribes for our spiritual advancement? Hence St. Paul calls the law spiritual, because it prescribes these rules: "*We know,*" says he, vii, 14, "*that the law is spiritual, but I am carnal, sold under sin, what then I do I do not know,*" that is I do not approve. As there is no truth, however strongly expressed, if there be any ambiguity in the expression, which imposture will not wrest in support of error, Luther pretends to find in this passage that concupiscence is forbidden by the law. If concupiscence be understood of the voluntary act of

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desiring a forbidden object, it is certainly forbidden by the law: "*Thou shalt not desire thy neighbour's wife.*" If understood, as by Luther, of the involuntary motions or impulse of the sensual appetite, legs or arms might be forbidden with equal propriety: the one is not more natural than the other in the present order of things. Luther replies that the apostle being carnal did not obey the law, which is spiritual; and this law, if we believe him, must prohibit the involuntary motions of concupiscence: because the apostle said that with his mind he obeyed the law of God, but with his flesh, the law of sin—*ibid.* Another man would conclude that the apostle observed the law, which obliged him under penalty of sin, and that the law, which he could not obey, did not oblige him under any penalty. It is the conclusion which the apostle himself drew, *viii, but now there is no condemnation.* Where there is no condemnation, there is nothing to be condemned, where there is nothing to be condemned, there is no sin, it is insanity to deny it, and it is worse than insanity to say that the apostle sinned if he did not obey the law, which he could not obey. He is a fool or a knave who punishes the omission of what cannot be done, and he is a blaspheming impostor, who charges sovereign wisdom with folly, or sovereign justice with tyranny.

It sometimes happens that the end is intimated in the precept, at the same time that the means are enjoined, as when a General orders an Officer to take a post occupied by the enemy, it is well understood that he is ordered to fight the enemy; if he does his duty as a soldier, though he may not succeed, he is free from censure; in this sense the suppression of involuntary motions of concupiscence may be considered as included in the precept: it is the end, to which we tend in this life, and attainable, through the divine assistance, in the next, resistance of these involuntary motions, is the means, and strictly enjoined. This is St. Austin's

reasoning on the subject. "He does very well," says he, *Lib. de Nup. et Con. Cap. 29.* "who dares what is written, do not follow your irregular desires; but he is not yet perfect, because he does not fulfil what is written; I have no irregular desire (non concupiscen) for this the law has said: 'have no irregular desire' that knowing ourselves to be in this disease, we may desire the remedy of grace, and in what precept know to what end we must tend in this mortality, and what we may attain in that most happy immortality." This reasoning seems to be authorized by the apostle's words when strictly examined: "The law," says he, *Rom. vii. 14.* "is spiritual," as if he had said, the law taken in its whole extent, intimating the end, and ordering the means, is for a spiritual state, "but I am carnal," that is, I am yet in the flesh: the apostle did not say: "I am carnal" because he walked according to the flesh: that he expressly denied, *viii. 4*: "to us who do not walk according to the flesh, but according to the spirit;" "sold under sin,"—*vii. 14.* This also must be understood of the flesh sold under sin by Adam's prevarication, and consequently subject to the punishment of sin, corruption and death; for as to the soul, the apostle says that he was redeemed by the blood of Jesus Christ, *Col. i. 14*; but the redemption of the body we have yet to expect, as he says, *Rom. viii. 23*: "waiting the redemption of our body," (*apekdesbomenoi apolutrosin tou Sômatos ênôn.*) When the body is redeemed and rises spiritual as the apostle says, *1. Cor. xv. 44*, the whole law in its greatest extent will be fulfilled: there will be no more in the elect of God motions of concupiscence, either voluntary or involuntary.

Notwithstanding Calvin's acknowledgment that the opinion, which in direct opposition to the sense of the Christian world, he and his reforming associates had fashioned for their disciples, was unknown to the Ancients, yet passages were cited from the works of the Fathers to countenance the illusion; some were garbled, others

supposed; so tended sense, hence their some ignorance as well as truth from whom of antiquity, there is, how from St. Augustine, in which the genuine spirit of asceticism of old St. Augustine his punishment corruption of ed to conclude as all punishment that is bad can conce is nei the flesh, again there is in it id it is the punishment of disobedience of his birth." in the act of in this passage as he called Augustine repeated expressly in this is called sin but in his 3d Book not sin, but it is Julian, wresting teaching the palmed on the by baptism we

supposed; some falsified, and all distorted from the in-
 tended sense. It is true the artifice was easily detected,
 hence their disciples on the present day, if you except
 some ignorant scribblers, who are steels against shame
 as well as truth, discard the authority of early writers
 from whom, by the bye, we must learn the doctrines
 of antiquity, the writer therefore passes them unnoticed:
 there is, however, a passage cited by Calvin himself,
 from St. Austin's fifth book against Julian, the Pelagi-
 an, in which a seeming obscurity, when explained in
 the genuine sense, only serves to shew that the same
 spirit of artifice and duplicity, which directed reform-
 ists of old, continues to direct their successors now.
 St. Austin had frequently said that concupiscence is the
 punishment of sin; Julian, who thought the present
 corruption of human nature its original state, pretend-
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 cence is neither good nor laudable "that concupiscence of
 the flesh, against which the good spirit strives, is sin, because
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 it is the punishment of sin, because it was rendered to the
 merits of disobedience; and it is the cause of sin through
 the defection of the person who consents, or the contagion
 of his birth." Calvin, who was little inferior to Julian
 in the art of distorting, pretended to find his opinion
 in this passage, because Austin called concupiscence sin,
 as he called it the cause and punishment of sin; but
 Austin repeatedly inculcates in all his works, and ex-
 pressly in his works against Julian, that concupiscence
 is called sin but because it is from sin and allures to sin.
 In his 2d Book adv. Jul. he says, "Therefore now it is
 not sin, but it is so called, because by sin it was made."
 Julian, wresting Austin's words, had accused him of
 teaching the very error, which our reformists have
 palmed on their dupes as a revealed truth, that is, that
 by baptism we are not perfectly renewed; that original

sin remains after baptism, though it be not imputed to the faithful. Austin replied, Lib. 6 adv. Ju. "you affirm that I have said: 'the grace of baptism, does not make the man perfectly new' this I do not say, attend to what I say: grace does make the man perfectly new, since it leads to the immortality of the body, and to perfect happiness; now also it perfectly renews the man so far as to liberate him from all sins, but not from all evils."

Austin was strictly correct: for though concupiscence in the present order of things be a punishment, as is death, both are very great evils, from which the grace of baptism does not liberate. In as much as they are punishments they may be ascribed to God, but as they are evils the enemy of man is the cause: this is a truth manifestly revealed: the seduction of Eve, and consequent prevarication of Adam, must be ascribed to him, notwithstanding Calvin's efforts to exculpate his sable master; by the sin of Adam disease and death, ignorance and concupiscence entered the world; these being the appendages of human nature when abandoned to its constituent principles, the instant that God divested Adam of original justice in punishment of his sin they began to act; as punishments therefore they may be ascribed to him, in this, Austin shews, against Julian, Lib. 5, there is no inconsistency "as if the same evil may not be thrown on sinners through the iniquity of the Devil and by the equity of God; nor are the divine words opposite because it is written 'God did not make death,'—Wisd. i, 13, and it is also written 'life and death are from God,'—Eccl. xi, 14, because the Devil, the deceiver of man, is the cause of death, which God, not as the first author, but as the avenger of sin, inflicted." He frequently speaks of concupiscence as caused by sin, as causing sin, and as accompanied by the guilt of sin. It was caused by original sin; it causes sin when it obtains the consent of the will to any forbidden act, and it is accompanied by the guilt of sin, until the aversion of the mind from God, in which the guilt of original sin formally consists, is removed by the grace of bap-

tism, either as concupiscence by the guilt times called by materially, but after it is one but never to

The punishment not effaced but in the inspired an exclusion stated by Ch. I say unto thee, that person can Pelagians, unmitted that all from the King consists in the a certain nature believed it to be Catharinus, position, singularly bestowed the surface of on, a body in ferent sciences writer sincerely some other four unfortunately children when Rom. vii, nor of God, when ture children of himself include xvii, 14: "the flesh is not of people; he hath

tism, either in reality or in desire, hence it follows that as concupiscence, previous to baptism, is accompanied by the guilt of sin, it may be called sin, as it is sometimes called by St. Austin, and St. Thomas calls it sin materially, but not formally. Either before baptism or after it is one of those great evils, which we are to bear, but never to desire.

The punishment of original sin after death, when not effaced by baptism, though not explicitly expressed in the inspired writings, is easily deduced from them: an exclusion from the Kingdom of Heaven is expressly stated by Christ himself: John iii, 3, "*Amen, Amen, I say unto thee, if a person be not born of water and the spirit, that person cannot enter into the Kingdom of God.*" The Pelagians, unable to elude the force of this passage, admitted that all, who die without baptism, are excluded from the Kingdom of God, and that eternal life, which consists in the beatific vision; but they assigned them a certain natural felicity, it is known in what they believed it to consist.

Catharinus, a Catholic prelate, humane in his disposition, singular in his opinions, and not more submissive to authority than he ought to have been, liberally bestowed on the children, who die without baptism, the surface of this earth renewed at the resurrection, a body impassible and a mind adorned with different sciences and virtues continually increasing. The writer sincerely wishes that Catharinus's opinion, had some other foundation besides the humanity of its author, unfortunately it has not: St. Paul does not except children when he says that all have sinned in Adam—Rom. vii, nor does he exempt them from the wrath of God, when he says, Eph. ii, 3: "*we were by nature children of wrath as others,*" (*ὡς καὶ οἱ ἄλλοι*) and God himself includes them in this menace to Abraham, Gen. xvii, 14: "*the uncircumcised manchild, the flesh of whose foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*" This must be under-

stood of the covenant made with Adam, which was broken by himself, and by all his children in him. It cannot be understood of the covenant with Abraham, of which circumcision was but the external sign: "You shall circumcise the flesh of your foreskin, and it will be for a sign of the Covenant between me and you"—*ve hajah leib berish beini ou beneichem*. The neglect of administering that rite was punished in the parents, not in the child. God had previously instituted the rite of circumcision, ordered it to be administered on the eighth day after the Birth, and then concludes by assigning a pressing motive, that is, to exempt the child from the punishment due to the breach of the original contract. Imagination may suggest evasions, and wrest the passages adduced from their natural signification, but imagination is racked in vain to elude the express words of Christ, John iii. 14: "As Moses raised the serpent in the wilderness, so the Son of Man must be raised, that every one who believes in him may not perish, but may have eternal life." Faith therefore in Jesus Christ is indispensable to salvation. Actual faith is not found in children, habitual faith is the effect of the sacrament of baptism, without it they must perish; the Baptist confirms this truth, *ibid* 36: "He who believes in the Son, has life eternal, he who does not believe the Son, will not see life, but the anger of God remains on him." The Baptist did not say: the anger of God will come on him, he knew that we are by nature children of wrath, but he says: "the wrath of God remains on him." If he be by nature a child of wrath he must be the victim of vindictive justice. The Baptist does not say that he who does not believe becomes the object of God's wrath, but he says that to escape the wrath of God, of which he is by nature the object, or, as the Psalmist expresses it, from the instant of his conception, he must believe. In the mission of St. Paul, this truth is declared by Christ himself in terms the most alarming: "Now I send thee," said the Saviour to the Apostle, "to nations, to open their eyes, and convert them from dark-

ness to light, they may receive inheritance."—*Acts xviii*, that we are a creature of Satan, that in Jesus Christ we have life and activity. After this, it is not surprising that all, who do not believe, are at his will, and are cast out of the human stock by him, so that they are to be under his curse, because they are not in himself in the covenant in proper manner, whom the punishment is tolerable, will not be able to escape of sin, because of sin,"—Austin. This was the doctrine so taught by Christ himself, and the man who never had any other effect in his power.

The writer of these passages from St. Paul to Catharinus, is called: the Apostle says that he lived and received this he calls the dead had resurrection must be put into the life of the body: for the

ness to light, and from the power of Satan to God, that they may receive the remission of sins, and have a lot (inheritance) with the sanctified by faith in me," — *Acts xviii, 18*. From these words we must conclude that we are all by nature in darkness, and in the power of Satan this terrible enemy of man; that by faith in Jesus Christ we are delivered from this horrible captivity. After this declaration of the Saviour, we are not surprised to hear the apostle say to his disciple that all, who do not believe, are held captives by the Devil at his will, *1. Tim. ii, 26*: "*The wound inflicted on the human stock by the Devil, compels all, who are born of it, to be under him . . . he does not hold men in infancy because they are men, but because they are unclean. He himself in the last judgment will suffer a greater punishment in proportion as he is more unclean, yet they, to whom the punishment in that condemnation will be more tolerable, will be subject to him, as the prince and author of sin,*" — *Austin, Lib. 1, de Nup. & Con. Cap. 23*. This was the doctrine of Christians in Austin's days, a doctrine so manifestly deduced from the words of Christ himself, of the Baptist, and the Apostle, that the man who reads this work and denies it, either never had any powers of intellect, or they have been effaced in punishment of pride, or some other sinful act.

The writer closes this mass of evidence with some passages from St. John, which are in direct opposition to Catharinus's wild conjecture, an opinion it cannot be called: there is no probable motive to found it: the Apostle says that they who did not serve the Beast lived and reigned with Christ for a thousand years, this he calls the first resurrection, and in it others of the dead had no share — *Rev. xx, 45*. This first resurrection must be understood of the entrance of the soul into the life of glory before the resurrection of the body: for the apostle says: "*Blessed and holy every one,*

who has a spare in the first resurrection, on such the second death has no power." The second death therefore has power over all others. Thus the apostle describes it, *ibid.*, 14, 15: "*Death and hell were thrown into the lake of fire, this is the second death, and if any one was found not written in the book of life, he was thrown into the lake of fire.*" We find no place for the unbaptised in the first resurrection, they are therefore victims of the second death; and this second death is not to be placed on the surface of this earth renewed, in a state of material happiness, but to be thrown into the lake of fire, where Job says no order but eternal horror dwells. Another question presents itself, if it be true that unbaptised children be thrown into the lake of fire, will they feel the impressions of the fire? To which the writer replies: the most probable and universally received opinion is, *they will not*. This opinion is deduced from the scriptures by what appears to this writer, conclusive reasoning. Whenever the inspired writers speak of the punishment of the wicked in the next life, they combine the worm of the conscience with the fire: thus Isaiah, closing his prophecy, says: "*Their worm will not die, nor will their fire be extinguished.*" (*tholatham lo thamoub we ishham lo thikebeh.*) The writer of Ecclesiasticus says, vii, 19: "*The punishment of the flesh of the impious is fire, and the worm.*" In the canticle of Judith xvi, 21: "*In the day of judgment he will visit them, he will give fire and worms in their flesh, that they may be burned, and feel them for ever.*" Mark xix, 44, 46, 48, three several times the Saviour repeats: "*Where their worm will not die, nor the fire be extinguished.*" We have, therefore, reason to conclude that these punishments are inseparable in the abyss: that an exemption from the one argues an exemption from the other; infants are exempt from the worm of the conscience; actual sins they cannot commit, to have inherited human nature, infected with original sin, is their misfortune, not their

fault; for the morsel of conscience in this part of the just reason is its inseparable is, if this were distinguished, being, Mark is having two lakes of fire." If to go into unquenchable fire, redundant, and consigned to we easily conclude baptised, but be different from is proportionate the enormity are similar, but it is called, though is common to the wicked in proportion acquire in the vestment in the ideas in this life in the land of the ever, scarcely The punishment of an infant, it comes from its total tolerable, but the sweets of health and the assurance of life, and the absence of all the in darkness is a terrible fire, which torment the infant and abuse any one

fault ; for it they neither have, nor can have any remorse of conscience, as they are clearly exempt from this part of the punishment of the wicked, we have just reason to conclude that they are also exempt from its inseparable companion, unquenchable fire : hence it is, if this writer does not mistake, that the Saviour distinguishes the abyss from the fire which is in it, saying, Mark ix, "*It is better to enter into life maimed, than having two hands to go into Gehennam, into unquenchable fire.*" If to go into the abyss, signified by *Gehenna*, was to go into unquenchable fire, these words would have been redundant, we must therefore conclude that some are consigned to the abyss, not to the fire, which is there ; we easily conceive that the punishment of infants unbaptised, but exempt from the guilt of actual sin, must be different from that of the wicked, whose punishment is proportioned by vindictive justice to the number and the enormity of their crimes ; in one sense it is true they are similar, but in no sense equal. The pain of loss, as it is called, that is, an exclusion from the beatific vision, is common to both, but more severely felt by the wicked in proportion to the knowledge, which they acquire in the present life, of which they are not divested in the abyss ; the infant having acquired no ideas in this life, and having no means of acquiring any in the land of darkness, to which it is consigned forever, scarcely feels the loss of what it never knew. The punishment of sense is yet more different : for the infant, it consists in a detention in the abyss, which from its total want of knowledge may not be so intolerable, but for the wretch, who has known the sweets of health and liberty, who has tasted the pleasures of life, and in the abyss retains a strong remembrance of all the gratifications of sense, this detention in darkness is almost as excruciating as the unquenchable fire, which accompanies it, from this last punishment the infant is exempt : for as in life it did not abuse any one of its senses, no reason can be assigned

why it should be subject to the punishment of sense inflicted for such abuse. Its exclusion from the beatific vision is just and reasonable. This being a supernatural grace is attainable by supernatural means, that is, by faith in Jesus Christ, either actual or habitual. Actual faith in the infant is not to be expected; habitual faith is infused but in the sacrament of baptism, which St. Paul calls the laver of regeneration; by this sacrament the infant is transferred from the condemned family of Adam, in which it is by generation, into the family of Jesus Christ, and, as one of his children, is entitled to a share of his inheritance.

This doctrine, deduced from scripture, authorised by unprejudiced reason, is taught by the most intelligent writers, ancient and modern: Gregory Nazianzen, confessedly the most exact theologian of antiquity, in his sermon on baptism, distinguishes three sorts of persons, who die without baptism: The first class and the most criminal are they, who despise it; the second is composed of them, who neglect it; and the third of those, who are deprived of baptism through the neglect of others; in this class are comprised all infants unbaptised. Of the diversity of their punishment Nazianzen says: "*I think it will happen that the first class, together with the punishment due to their other crimes, will suffer for their contempt of baptism also; that others, who are deprived of baptism through folly, rather than perverseness of soul, will be subject to punishment, but not so grievous; that the last class will neither receive celestial glory, nor punishment from a just judge; because though they have not been signed by baptism, they have no wickedness; and the defect of baptism is a loss which they sustained, not a crime, which they committed, though a man be not deserving of punishment he is not, for that precisely, deserving of honour, nor is he, who is unworthy of honour, on that account, deserving of punishment.*" The punishment, of which he speaks, is the pain of sense, of which he thinks the unbaptised infant undeserving; because in it there is no wickedness; he

thinks it equal to the pain of sense, there is no more.

There are many works; but they are found to be the same. says (Lib. de place will be there is no p done nothing has done nothing for the comparison of the man whatsoever leaf of a tree perfidious to is nothing, we mean between of a judge This is Nazianzen his 5th b. ag that infants, to be punished them not to "Who doubt the lightest condemnation how great is dare not say than to be who subject to the to repeat what xxvi, 24: "born."

When he, punishment of to be under the dismal abode the impression proportion to is the instrument be confined to

thinks it equally undeserving of glory : because in it there is no merit.

There are some harsh expressions in St. Austin's works ; but, upon a close inspection, his opinion is found to be reconcileable with Nazianzen's : for he says (Lib. de Dibe Arb. cap. 23) : "*They ask : what place will be assigned to him in the last judgment, for whom there is no place amongst the righteous, because he has done nothing virtuously, nor amongst the wicked because he has done nothing wickedly ? To whom it is replied that for the compass of the universe and the most orderly connexion of the whole creation, through places and times, no man whatsoever can be created superfluously, where not a leaf of a tree is superfluously created ; but that it is superfluous to inquire : of the merits of him, who has merited nothing, we have not to fear but that a life may be a mean between righteousness and wickedness, and the sentence of a judge a mean between reward and punishment.*" This is Nazianzen's opinion in other words ; and, in his 5th b. against Julian, Austin says : "*I do not assert that infants, who die without the baptism of Christ, are to be punished by a pain so great that it was better for them not to have been born.*" Soon after he adds : "*Who doubts that children unbaptised are to be in the lightest condemnation of all ? What, of what kind, or how great it will be, though I cannot determine, yet I dare not say that it was better for them not to be at all, than to be where they are.*" If Austin thought them subject to the impressions of fire, he could not hesitate to repeat what Christ has said of a reprobate—Matt. xxvi, 24 : "*It was better for that man that he was not born.*"

When he, and other ancient writers, speak of the punishment of unbaptised infants in Gehenna, they are to be understood of the detention of infants in that dismal abode, which is no small punishment, not of the impressions of fire, which are felt by the wicked in proportion to their crimes : for as the fire in the Abyss is the instrument of vindictive justice, its action must be confined to its object, that is, to actual sin, and great

in proportion to the iniquity which it punishes. The different passages in scripture which denounce the punishment of fire against the wicked are not understood of infants, in whom there is no actual sin, nor other cause of condemnation but original sin: thus when the Baptist says, Matt. iii, 12 "*Whose fan is in his hand, and he will cleanse his threshing floor, and he will gather the wheat into his garner, but the chaff he will burn with unquenchable fire.*" This must be understood of the corrupt members of his Church signified by *the threshing floor*, not of unbaptised infants: they are not members of his Church, are not on his threshing floor—several passages of similar import are explained in the same manner.

Children suffer the pain of sense in this life it is true: they are subject to hunger, thirst, disease and death; but these are not the direct punishments of sin: they are an indirect punishment consequent to the direct punishments, the destitution of original justice; the punishment of fire in the abyss is a direct punishment inflicted on sin, and confined to it.

It is thought by some that though infants unbaptised, and consequently consigned to darkness, may have no remorse of conscience, they may yet feel some afflicting regret for the loss of the beatific vision, for the enjoyment of which they well know themselves to have been originally created. Will they know it? This is a question, for the solution of which the writer has seen no data, on which he offers no opinion; he does not the less lament the blind infatuation of parents, who through prejudice or neglect abandon so many helpless infants to their fate.

That God punishes sin we know by reason and woful experience; that he is not the author of sin, either directly or indirectly, has been shown in the preceding pages by a train of conclusive reasoning, which artifice may, perhaps, elude, but no effort of sophistry can evade; that sin is the appropriate work of the Devil, and

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that for its destruction the Son of God appeared on earth, St. John attests in terms which are not to be misunderstood : in his first epistle, iii, 8, "*He who does sin is from the Devil : for from the beginning the Devil sins : for this the Son of God was manifested that he might destroy the works of the Devil.*" The apostle did not say that he who commits sin is from the Devil as a man : the Devil creates no man ; he is therefore from the Devil as a sinner, the Devil is therefore the author of sin, it is insanity to deny it, to destroy his works the Saviour appeared in the world.

Bayle, of impious memory, a celebrated disciple of the Calvinistic School, in pursuit of fame, the idol of philosophists and reformists, has stated all the exceptions which his imagination could reach against the incarnation of the Son of God. Of him the apostle's words are understood in the most literal sense : and of him it may be said, that as Christ appeared in the world to destroy the works of the Devil, so Bayle appeared the standard bearer of impiety, the most zealous emissary of the father of lies, to destroy the works of God : from him our modern philosophists borrow these sophisms, which to them are insoluble, and which they give to their admiring dupes as mathematical demonstrations. There are some which, from the obscurity of the mystery, may seem embarrassing, these the writer discusses, others, which only argue the ignorance or vanity of their authors, he passes unnoticed.

It involves a contradiction, says Bayle, that a substance, eternal and independant, should be united with a substance created in time, and dependant. The contradiction is fictitious : if it be said that a substance, eternal and independant, be itself created in time, and dependant, the contradiction is manifest, but that the divine nature, eternal and independant, may in the person of Jesus Christ be united with human nature, created and dependant, is so visibly possible, that in it there is not the shadow of a contradiction. It is at least inconceivable.

What then? There are many other things equally inconceivable, which no man doubts. Clearly to conceive a truth, is a sufficient reason to affirm it; not to conceive a truth is no reason to deny it: it is the argument of an illiterate peasant against the truth of an astronomical theorem, which to him is not less mysterious than the mystery of the Incarnation to the Christian Philosopher. The union of the human soul with the body, is denied by none but the materialist, a sort of mischievous reptile, which is sometimes found in the human shape, it is not more difficult to conceive that one spirit, though eternal and independent may be united with another, created and dependant, than to conceive how the human soul is united to a mass of inert matter, which it animates and informs: to judge according to our ideas, the latter is the more inconceivable of the two: for spirits however different in all their attributes and properties, partake of the nature of spirits, whereas the soul does not partake of the nature of the body, nor does the body partake of the nature of the soul. The union of the soul with the body may be explained, if we believe some Philosophers. The writer doubts it. All attempts to explain it, hitherto have failed. The Philosopher who will explain the union of the soul with the body, which it animates, will explain with equal ease the union of the divine and human nature in the person of Jesus Christ. Descartes, a christian philosopher, deservedly celebrated in the schools, pretends that the union of the soul with the body consists in a mutual concurrence of the thoughts of the soul with the motions of the body. He pretends that two substances cannot be so united as to form one whole, but by a reciprocation of their modifications: the modifications of the soul are its thoughts, its desires, its volitions, sensations, &c. the modifications of the body consist in motion, rest and figure; as rest and figure have no reference to the thoughts of the soul, its union with the body must consist in a reciprocation of its volitions and sensations with

the motions of the soul cannot be the soul, he causes, and wills to move the body is affected by the divine motions of the soul, and of the body, power, in the was physical. A Cause in which any thing of any cause is whether immaterial or instrumental, strictly properly, actually produces immediately, effect; a moral the physical cause is immediately solely from the with the moral physical cause causes; but in other respects effect is the physical cause, delitum action, cannot Descartes, opinion occasional cause of its own, and immediate the body is a the soul.

the motions of the body. Descartes imagines that the soul cannot act physically on the body, nor the body on the soul, he, of course, considers them as *occasional causes*, and God, the sole physical agent : thus the soul wills to move the hand, and God gives it motion ; the body is affected, and a correspondent sensation is excited, by the divine agency in the soul. In this hypothesis the motions of the body correspond with the volitions of the soul, and the sensations of the soul with the motions of the body, through the intervention of the divine power, in the same manner as if the action of the one was physical and immediate on the other.

A *Cause* in general is that through the efficacy of which any thing is ; that which is through the efficacy of any cause is called an effect : all causes, therefore, whether immediate or mediate, physical, moral, occasional or instrumental, may be called *efficient*, but, with strict propriety, that cause only is *efficient* which physically produces the effect. A *physical cause* is that which immediately, and by its own efficacy, produces an effect ; a *moral cause* produces the effect dependantly on the *physical cause*, from the efficacy of which the effect is immediately. The efficacy of the *instrumental cause* is solely from the physical cause which applies it ; it agrees with the moral cause in this, that the effect is from the physical cause in both ; and they may be called *occasional causes* ; but is widely different from the moral cause in other respects : for what is the moral cause of one effect is the physical cause of another ; but the instrumental cause, destitute of activity, or any inherent power of action, cannot be the physical cause of any effect : In Descartes opinion the soul, though but the moral or occasional cause of motion in the body, is the physical cause of its own volitions, and thoughts, as they proceed immediately from its inherent power of action, but the body is a mere *occasional cause* of the sensations of the soul.

This hypothesis, establishing the activity and liberty of the will, and making the soul independent on the body, in its intellectual operations, damns the impiety of the epicurean, gives no countenance to the sensuality of reformists, however it is scarcely reconcileable with our ideas of God's unlimited power, and that judgment which consciousness extorts, that it is the will, which is the physical and immediate cause of the voluntary motion of the hand. It is admitted that God acts immediately on bodies, this cannot be ascribed to his omnipotence solely, it must be ascribed to his inherent power of action, which he possesses as a spirit, for motion must begin from some inherent power of action, which is not found in matter. A body communicates the motion, which it receives, if it receives none, it communicates none, he is supremely ignorant who does not know it. God's omnipotence enables him to communicate motion to all bodies indiscriminately, or to suspend their motion at his will; but his inherent power of action being the immediate source, when he creates a limited spirit, active in its nature, no reason can be assigned why he should not communicate to that spirit a limited power of acting on bodies, commensurate to the excellence of its nature. If the action of the human soul be confined to the body, which it informs, it is because it is the action of a spirit limited by the will of the Creator; he who limits may extend; the action, therefore, of the human soul might be extended to bodies in contact with that, which it animates, and through them to others at any distance; hence we see the great and extensive powers of action exerted by spirits both of light and darkness, of which writers of prophane and sacred history, give ample testimony. To pretend that God cannot communicate the power of acting on any portion of matter to a limited spirit, from its nature active, seems to limit omnipotence, and contradict our ideas.

Matter, it is true, depends on God for its existence;

hence Descartes, dependent on him, and ed spirits and existence, yet thought is a thinks. Why then for its existence, not by a spirit, action?

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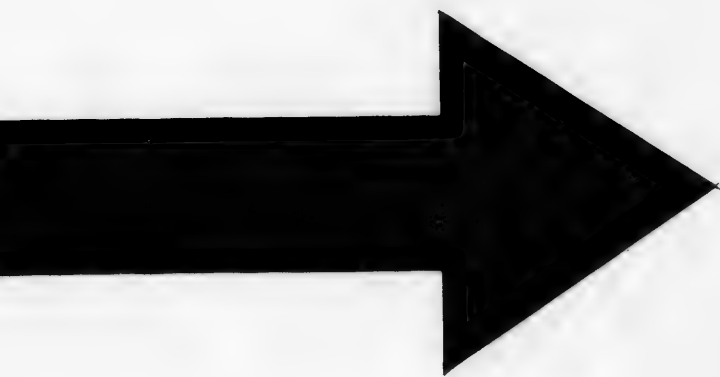
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hence Descartes concludes that it is equally dependant on him for its modifications; however, all limited spirits are not less dependant on God for their existence, yet, when in existence, they modify themselves: thought is a modification of the soul; the soul of man thinks. The man who denies it, is ripe for bedlam. Why then may not matter, though dependant on God for its existence and first modification, be again modified, not by itself, because it is essentially inert, but by a spirit, in which there is an inherent power of action?

Finally; if Descartes' opinion be correct, the ears might be placed in the sockets of the eyes, and we should feel the same sensations of light and colours which we now experience. Who can prevail on himself to believe that all the organs of sense, so exquisitely contrived, and so aptly fitted to their different functions, might be displaced without injury to the man? The writer does not censure Descartes; but he does not believe this hypothesis true. Though he cannot conceive how a spirit acts on any portion of matter, he clearly conceives that motion, in any portion of matter, must be originally from some spirit, in which there is an inherent power of action: for in matter there is none.

Leibnitz, not less celebrated in the schools, than Descartes, thought it necessary to correct the exuberance of his hypothesis, and simplify it. The immediate intervention of the Divine power in the motions of the body, and the sensations of the soul, he thought redundant; to the hypothesis, which considers the soul and body as occasional causes, and God the physical agent, he substituted what he called a *System of pre-established harmony*. If we believe this philosopher the soul and body are machines so curiously contrived and of such exquisite workmanship, that a series of motions in uninterrupted succession in the body, perfectly corresponds with a series of thoughts and sensations in the soul and *Vice Versa*. If Descartes hypothesis





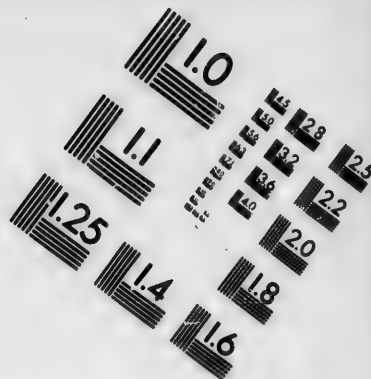
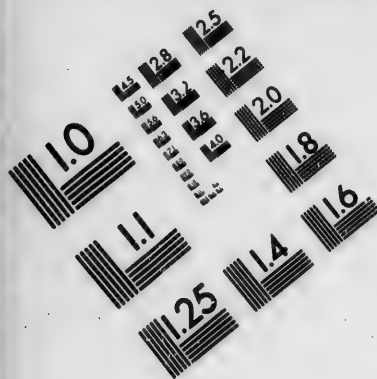
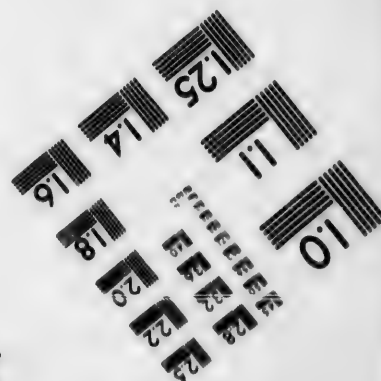
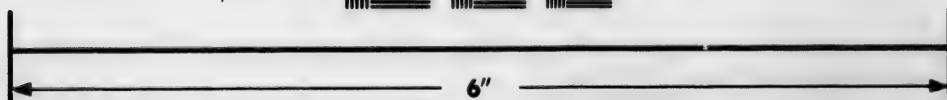
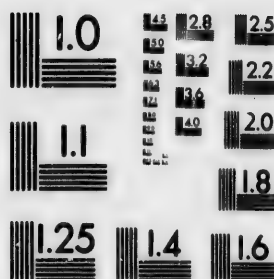


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be not satisfactory, it is philosophical and reconcilable with religion. Leibnitz's opinion is extravagant and impious: extravagant, for if the soul be supposed annihilated the same series of motions in uninterrupted succession would continue in the body until the time prefixed for its dissolution. Thus if we suppose that Homer's soul had been annihilated before he had determined on writing the *Iliad*, his hand would have written that poem, and his tongue would have sung it in like manner the same series of thoughts and sensations, in uninterrupted succession, would subsist in the soul supposed in Peru, if the body were in Pekin. It is impious: for it deprives the soul of activity, of the power of self-determination, and of all controul over the body.

In excuse for Leibnitz, for whose universal genius this writer has great respect, it must be said, that in his early days, he was of the Lutheran school, in which he had learned to permit his imagination to range without controul in the regions of fancy.

Tournemine, a member of an envied society, in science surpassing them both, and in natural abilities more than equal; a true philosopher, who knew how to confine his imagination within the limits which reason, authorised by religion, prescribes, takes a peremptory exception against the hypothesis of Descartes, which is not less ruinous to the supposition of Leibnitz, though for him he expressed great reverence, and seemed disposed to adopt his opinion at least in part. It is true he rectified, what was most offensive in it, by making the motions of the body dependent on the soul: in Leibnitz's opinion, corrected by Tournemine, the soul is left in possession of activity, liberty and self-determination, which found it, God in his divine providence sees all its determinations, volitions, &c. and in his almighty power hits the body, so that there are in its motions perfectly correspondent to them, and consequently dependent on them. He states his exception against

Descartes in producing motions of pendence in reciprocation constitutes a procation is dependent on bears no relation the correspond the pre-establi is not more sity of assign is between the responseance a than ideal un real and effect and use, but ty; not such the same soci mena, or bet it, but a com other soul bu other body b then proposes is strictly philo says he, are dif makes them f ferent impress them, or from body differs fr parts; principal fit for the fo created with the parts of the its functions, force which it centre, if not

Descartes in a few words: neither the action of God
 producing sensations in the soul correspondent to the
 motions of the body, and motions in the body corre-
 spondent to the vibrations of the soul, nor the mutual
 reciprocation of these vibrations, motions and sensations
 constitutes a real union of the soul and body: this reci-
 procation is consequent to the union of the soul and body
 dependent on it, not constitutive of it. This reasoning
 bears no reply, for correspondence is not union; but if
 the correspondence of Descartes' invention be not union,
 the pre-established harmony of Leibnitz, though rectified,
 is not more so. Tournemine felt it; he saw the neces-
 sity of assigning some principle, which shews, that there
 is between the soul and body something more than cor-
 respondence and harmony; something more intimate
 than ideal union dependant on arbitrary laws, that is, a
 real and effective union; not an union of inhabitation
 and use, but an union of absolute possession and prop-
 erty; not such an union as subsists between members of
 the same society, or between an artist and his instru-
 ments, or between a body and the space which includes
 it; but a connexion so essential, so necessary, that no
 other soul but mine could inform my body, and no
 other body but mine, be informed by my soul. He
 then proposes what he modestly calls a *conjecture*, which
 is strictly philosophical and extremely plausible: Bodies,
 says he, are different but by the different structure, which
 makes them fit for different uses, that is, to receive dif-
 ferent impressions from the objects which surround
 them, or from spirits which act on them. The human
 body differs from all others, by the structure of all its
 parts, principally of its *humours* and *animal spirits* which
 fit it for the functions of the human soul. The soul is
 created with a natural and innate force, to confine all
 the parts of the body in a situation the most suitable to
 its functions, if not prevented by some intervening
 force which it cannot resist, as a body gravitates to its
 centre, if not restrained by some obstacle, which its

force of gravitation cannot remove. This natural and innate force is, he thinks, the characteristic, by which one soul is individually differenced from all others. Hence it follows that souls destined to inform different bodies, are as different as the bodies which they inform, and animate. This innate force, by which it confines all the parts of the body, being identified with the nature of the soul, it is naturally determined on it; its action is, of necessary consequence, incessant, and universal, extending to every part, however minute, of the body, by the regular flux and reflux of the animal spirits, and continuing whilst life continues, death being the final cessation of this action, which must happen when the regular course of the animal spirits is totally interrupted. The body is united to the soul and said to belong to the soul, not because the soul acts on it: for it might act on a body, to which it is not united; but because this action, by which it confines all the parts of the body, in a situation the most favourable to human functions, is so essential to the human body, that without it, it would not be a human body; and so essential to the soul that no other created spirit, by its innate and natural powers, can produce it.

In this hypothesis, pleasure and pain are satisfactorily explained, and easily understood; the human body is surrounded by innumerable bodies, which act incessantly on it, according to the established laws of motion, of adhesion, of repulsion, &c. Some of these insinuate themselves, and others are forcibly introduced between the parts of the human frame the most intimately connected; the impressions made by some contribute to facilitate the action of the soul, whilst others resist it: the former produce pleasure, the latter cause pain. Pleasure increases in proportion to the facility, with which the soul confines all the parts of the body in their proper situation, and pain must rise in proportion to the resistance, which it meets. Hence the violent pain, which attends the dislocation of a limb, and the more violent

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pain which accompanies the dissolution of the whole frame. These ideas Tournemine seems to have borrowed from St. Austin, who of all writers, ancient or modern, has most accurately considered the connexion between the soul and body, though this writer does not know that he has ever ventured to determine in what the union consists, or even to discuss the question. He defines man : " a soul, which has a body ;" of pain he says : " when the soul dissatisfactorily (*moleste*) feels the affections of the body, it is offended that its action, by which it governs the body, from a change in its temperature, is prevented ; this annoyance is called pain."

Tournemine explains in his hypothesis, the mutual intercourse of passions and affections between the soul and body : variations, says he, in the disposition of the parts of the body, must diversify the action of the soul on it, and variations in the mind must also render its action variable. The natural passions, which, preventing reflection, obtrude themselves, proceed from an evil disposition of the body independantly on the soul : a melancholic frame is not susceptible of the same motions with the sanguine. When any of the humours, which enter into the composition of the body, is superabundant or deficient, it renders the action of the soul difficult and unpleasant, produces, of course, what we call languishment and melancholy. If the soul be affected by any strong passion, which supposes knowledge and reflection, it is not in a state of acting with uniform tranquility ; its action disturbed, instead of confining the body in its natural state, disturbs it. He also explains what the sense of mankind attests, that the heart is the principal seat of passions : for since a change in the humours, more particularly in the cause, or the effect of passions, and this change is principally felt in the heart, passions are, with strict propriety, ascribed to the heart, whilst knowledge is confined to the head.

The different qualities of the mind, he finds in the structure of the organs of the brain : if they easily, and

immediately receive impressions from external objects on the internal operations of the mind the imagination is strong, there is a vivacity of sentiments and ideas; judgment rests on the disposition of the organs to retain for a length of time the same situation, hence the strength and perspicuity of the mind; the extent of the understanding takes its source in a disposition of the organs to retain many impressions at the same time without embarrassment or confusion; penetration supposes both vivacity of imagination and extent of understanding; and memory (*the texture of the philosopher*) supposes the organs so disposed that they easily resume the figures, which they have once received. On the contrary, levity arises from the structure of the organs continually changing its situation; and stupidity from a difficulty of receiving impressions; obscurity results from the organs being so disposed that the figures, which they receive, are entangled one within the other as soon as they are set in motion.ournesmine thinks that levity, stupidity, obscurity, &c. proceed as much from the natural imperfection of the soul, as from the untoward structure of the body: he supposes that God creating a soul for each body, the natural dispositions of the soul are proportioned to the natural dispositions of the body, which it is destined to animate. This last supposition does not seem founded in truth: for though the soul being the substantial form of the body, and destined at its creation to animate the body which it supposes already perfectly organized, be posterior in the order of existence, it is prior in the order of the divine decrees, as the more noble part of the man, the only part from which God expects, or even expects, a voluntary tribute of glory: if the animation of the body be its immediate, its own tribute to the glory of God is its ultimate destination: and since in the mean, the latter the end, in all the views of sovereign wisdom the end holds a priority of rank before the mean; it is therefore more natural to

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suppose that the structure of the body, is proportioned, by its author, to the previously known dispositions of the soul, thus to suppose the dispositions of the soul proportioned to the structure of the body, is to suppose we have strong reasons to believe that there is, in some secret manner, a coincidence between the natural dispositions of the soul and the natural dispositions of the body, which it animates, so that the soul can animate no other body but that which it possesses, nor can that body be animated by any other soul; and though the essential properties of soul and body be not only different but opposite, yet there is some secret analogy, which authorises us to express the properties of the one, in a figurative sense, by the same terms, which express the other in the natural sense; thus we say of the mind: *It is found; it is full; it is profound; it is acute; it is luminous, &c.* These terms naturally express the properties of matter, yet, though in a metaphorical sense, they are with strict propriety applied to express the properties of spirits; founded on this principle, that there is some resemblance between spirits and bodies, which however incomprehensible, is not the less certain; is, then, there is an indefinite variety in the conformation or structure of the organs in human bodies, there must be a correspondent variety in the properties and qualities of human souls to support the analogy; so that such a body is exclusively suited to such a soul, and such a soul to such a body; to doubt this is to think there is no specific difference between human souls; but a difference of perfection confined within the limits of the same species. This opinion is not so doubtful; it may be true, but the writer does not believe it certain; he sees no reason why one soul should not be specifically different from another, so that it is not of the same nature or condition, totally separating one from the other, consequently neither limited nor confounded with it; perhaps it is by such defective reasoning that the

same species, it is because they all descend from the same source as men: he, who generates, is not father of the body only, which is produced by the act of generation, but of the child, which is a complete whole, composed of body and soul, united into one; this is a sufficient reason why the child should be of the same species with the father; but no reason why the soul of that child, considered separately, should be of the same species with the soul of the father, from which it does not descend, and on which it is totally independent for its existence, and consequently for every mode of existence, that is, for all its properties, qualities, perceptions, &c. St. Thomas thinks, and reason authorises his opinion, that of the inexpressible number of angels created by the almighty power, there are no two of the same species. We shall now pass from Tournemine's hypothesis, which, however acute and plausible, is not satisfactory: it did not satisfy himself. Even the vast and comprehensive mind of Bossuet, after some efforts of genius, which astonished his readers, has left the question undecided. There are, says he, three things to be considered in man: the soul separately; the body separately; and both united into one whole. The soul is the principle and seat of thought, of conception, of determination, of choice, either influenced by the motions of the organs, or independently on them. The operations of the soul are of two kinds: the one merely intellectual, independent on the motions of the organs, by which the body is made subservient to the views and interests of the soul; the other sensitive, influenced by the organs, by which the soul is made subservient to the body. The body is a natural whole composed of organs, fit for different functions, and springs adapted to different motions. All the parts are to exquisitely contrived and fitted for mutual defence and assistance that they open and shut, dilate and contract themselves, recede and return with astonishing rapidity, ease, and aplitude.

There is in proportion, one common of each part, respectively. and brain, every part of the heart, strength, no other part; give itself in the heart, gins: its arteries to the most subtil which perform continuous the parts mutual functions, other: with the brain can which the body is made. It is body: there and tendent united into body are nous: the body adhere other: an e dy: their their mutual serving and their tendent body to pro motions and and analog The body

There is in them the most perfect correspondence, proportion, symmetry and harmony. They all tend to one common end and interest, that is, the preservation of each part taken separately, and of the whole collectively. In it there are two principal parts, the heart and brain, which extend their influence to all, and every part however minute, of the whole frame: from the heart where the blood is formed, vital heat, strength, nutrition and vigour is conveyed to every other part; from the brain the animal spirits, which give itself motion, is distributed to the whole system; in the heart the fabrication of the animal spirits begins: its impetus, forcing the blood through the arteries to the extremities, heat the blood, disengages the most subtle particles, which it sends to the brain, which perfects them and remits a sufficient quantity to continue the motion of the heart. Thus these principal parts mutually assist each other in their respective functions, and are indispensably necessary, each to the other: without the blood, which the heart transmits, the brain cannot act; and without the animal spirits, which the brain remits, the motion of the heart must cease. It is so of all the other organs and springs of the body: there is a mutual correspondence, dependence and tendency to the same end, by which they are all united into one whole. The different parts of the body are not united merely because they are contiguous: the head is distant from the feet; nor because they adhere either immediately or mediately to each other: an extraneous substance may adhere to the body, their union, therefore principally depends on their mutual dependence and assistance in preserving and facilitating their respective functions, and their tendency to the same end, that is, to enable the body to produce within it, and without, all these motions and effects, for which it is fitted, by its nature, and analogous, by its destination.

The body is destined to be the instrument of the

souldy Plato; observing that the soul commands the hand to move, and is instantly obeyed; (that it is not in parts; the body it will, that it exposes it to danger, and it even to certain destruction without resistance) concluded, that the soul was different from the body, and was far superior to it; as the will is to his instrument. Hence he defines man, *"A soul using a body."* However, the soul is not an instrument disjunct; to speak the language of the schools, it is an instrument intimately conjoined with respect to the soul, but an essential part of the man; if all the operations of the soul were purely intellectual, the body might have been simply an instrument interposed by the Creator to the soul to enable it to hold intercourse with the material world; but many of its operations are sensitive, and in these it is dependant on the body; hence the soul is compelled to attend to the body, as being intimately united with it, so forming an essential part of a whole, of which the soul is itself the principal part, but not the whole. As the different parts of the human body are united into one whole by their mutual correspondences, dependence, and tendency to the same end, so Boetius imagines that the soul and body are united into one complete whole on the same principle. Nothing more satisfactory has been said on the subject; but after all the question is yet undecided: for this mutual correspondence, dependence and tendency to the same end, of the soul and body in their distinct and united functions, may be the effect of their personal union, not the constituent principle. Add to this, that the very existence of the subtle fluid called animal spirits is problematical; which hitherto escaped the microscopic eye of the philosophy, and all the researches of the naturalists. bodily real effects are ascribed to fictitious causes. The philosopher unable to explain phenomena, now ascribes them to his imagination, where he finds a cause which if real removes the difficulty. The phenomenon is known to exist, whilst the supposed cause exists but in

the philosophy. Brahe's system directs, that the whole, which though calculated to to be imagined the blood through the return of heart continues. Whence the mal spirits of blood is is is is from of This is some which has will; it is unquiescent, and responsive, and dependence, and there is in the some secret, and in their natural, incidental, and being united, performance of which both ately, is absolute the soul which. This union directly, from to the body, but separately, before they are their union, and absolutely spiritual substance a composition

the philosopher's imagination, like the epicycle of Pytho-
 Brahe's system of astronomy invented to explain the
 direct, stationary and retrograde motion of the planets;
 which though mathematically defined, and exactly
 calculated to explain all these phenomena, are found
 to be imaginary. Thus it is the heart beats, it sends
 the blood through the arteries to the extremities, it re-
 turns through the veins, the valves of which prevent
 the return of the blood through that channel; the
 heart continues to beat, the blood continues to flow.
 Whence the beating of the heart? Is it from the animal
 spirits? Is it from a stimulating quality in the
 blood? Is it from the electric or magnetic fluid?
 Is it from some agent, of which we know nothing?
 This is mere matter of conjecture, on which the
 wisest has seen nothing satisfactory. Be that as it
 will, it is unquestionably true, that there is in the
 specific functions of the soul and body a mutual cor-
 respondence; and in their present state a mutual de-
 pendence, an uniform tendency to the same end; that
 there is in their faculties, actions and modifications
 some secret resemblance, some concealed analogy, some
 in their nature, in their essential properties, and ac-
 cidental modifications, which render them capable of
 being united, and destined by the Creator for the joint
 performance of human functions; that is, for the
 of which both the one and the other, considered sepa-
 rately, is absolutely incapable. Thus, for instance, it is not
 the soul which writes, nor is it the body which dictates.
 This union is justly called natural, because it is immed-
 iately from God, the author of nature, not essential
 to either soul or body, for they might have existed
 separately before their union, as they do after its disso-
 lution; they might have been created and destined by
 their author to other functions; their union is wholly
 and absolutely dependant on his will; for the soul, an
 spiritual substance, active from its nature, and the body,
 a composition of material elements, purely passive, have

in themselves, and independently on the Divine will, no connexion, no tendency to an union. Their essential properties are not only different but opposite, and as the accidental qualities flow from the essential properties, they are also opposite; it is therefore, the Almighty power, impressing on the spiritual substance, faculties, inclinations, affections and modifications, analogous to the corporal substance and giving the corporal substance organs of sense suitable, and analogous to the operations of the spiritual substance, which prepares and disposes them for the union, and uniting them enables them to perform the functions, to which he has destined them. The existence, exercise and manifestation of these well proportioned or analogous relations shew the soul and body to be a complete whole, of which the soul is the more excellent and noble part: it governs the body, attends to its wants, and is assisted by it in many of its own functions, which it cannot perform without such an assistant, or some substance fitted by Almighty power for the purpose. By the intervention of the body, the soul gives motion to other bodies contiguous to it, by the organs of sense it conveys its own thoughts and learns the thoughts of others; in a word, without the body it can have no intercourse with this visible world; in its present state the laws by which the invisible world is governed, and administered we do not know.

In the respective operations of the soul and body there is a mutual concurrence: not only the effects produced by both united feel their joint influence, but also the effects peculiar to each and separately produced. In man the operations peculiar to the mind are called *intellectual*; to conceive a truth, to reason on it, to deduce from it immediate or distant consequences; the operations peculiar to the body are called *animal*: nutrition, digestion, different secretions; the operations peculiar to both united are called *human*; to write, to speak, &c. The soul extends its influence to

these. operations they are performed by the mind is an anxiety of the soul is felt by the soul to itself; the reasoning faculty is peripatetic, well disposed, body fortunate that, in the of soul and I perform the hence it is the subtilties as a of opposite person.

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affected by a assistants in neither indig execution of choice not o God, renoun useful man t done; or if on, I am redemption on of human I am would have of influence

these operations, which are peculiar to the body, they are performed with more ease and regularity, when the mind is at rest, than when it is in a state of sadness, anxiety or perturbation; and the influence of the body is felt by the soul in the functions which are peculiar to itself; the truth is more clearly conceived, and the reasoning faculty exercised, with more strength and perspicuity, when the body is in health, and the organs well disposed, than when the organs are deranged, or the body tortured with disease: it is therefore manifest, that, in the present order, there is a mutual concurrence of soul and body in their respective functions; that they perform these functions each dependantly on the other; hence it is that each loses its subsistence as a whole, and subsists as a part in the whole, so that in man, composed of opposite substances, there is but one subsistence, one person.

This theory is strictly philosophical; of all conjectures on the subject, the most plausible, the most probable; if then it be admitted true, that is, if it be admitted that the soul and body are united into one natural whole by their mutual concurrence and influence in their respective functions, their joint tendency and destination to one and the same common end, on the same principle the union of the divine and human nature in the Person of Jesus Christ is explained.

The sovereign independance of the Creator, is not affected by an assumption of some of his creatures as assistants in some of his works: this assumption argues neither indigence nor weakness: it is necessary for the execution of previous determinations, the effect of choice not of necessity either external or internal. If God, renouncing the rights of his justice, had pardoned sinful man through pure mercy, which he might have done; or if he had abandoned man to his fate without redemption, as he did the apostate angels, the assumption of human nature as an assistant in either case, would have been useless; but in the present order, as

and will forever subsist, each contributes something to every work, past, present and to come, connected with the redemption and all its consequences. In view of the redemption the humanity of Jesus Christ has been treated, to this end it has been destined, consecrated and devoted entire, that is, his whole body and soul; all the powers, faculties, motions, operations, sensations, modifications, active and passive, of both the one and the other; all these have been invested, adorned, assisted, and endued with a super-natural virtue, and super-human property, so that not one of them ever has been, is, or ever will be, but super-human. John Damascen expresses this truth with great strength and perspicuity: "*Every human action of his (Jesus Christ's) was Divine, or Deified, not one exempt from the Divine operation; and again, the Divine action of his was not without a share of the human action, but each was considered together with the other.*"—*Lib. 3, de fide orthodoxa, c. 19.*

A question presents itself: as the humanity of Jesus Christ never acts but under the influence of the Divinity, which directs it, operates with it, and assists it in all its operations, does the humanity in like manner operate with the Divinity in all its operations? To which it is replied, that in all the operations of the Divinity connected with the redemption it does; because in this view, and for this end, it has been united to the Divinity; in other operations of the Divinity, peculiar to itself, and totally unconnected with the redemption, the writer thinks it does not: for the humanity of Jesus Christ is but a vital instrument created, and united to the Divinity in the Person of Jesus Christ, in view of the redemption, the Divinity of Jesus Christ is totally independent on the redemption. Jesus Christ as God has created the world and all the Beings, which compose it, and as God he continues them in existence. In these works his humanity has no share; but yet in the government of the world, both visible and invisible, in the

order of nature, of grace and of glory, John Damascen says, and the writer knows no Christian divine, who doubts it, that the holy soul of Jesus Christ co-operates with the Divinity in its manner, not as the soul of a man subsisting in itself, but as the soul of a God subsisting by the subsistence of a God, and personally united to him. To whom, of course, all its operations are appropriated, as they are by him directed. That the soul of Jesus Christ knows all things in the visible and invisible world, and co-operates, in its manner, with the Divinity, seems deducible from the scriptures: St. John says: "*The Word was made flesh . . . full of grace and truth.*"—Jo. i, 14. This phrase must be understood of Jesus Christ as man, whence it is inferred that the plenitude of grace and of truth was in Jesus Christ, as man, that is, in the soul of Jesus Christ; and the evangelist adds that "*from his plenitude we all receive, and grace for grace.*"—Ibid. 16. It is therefore true that all the graces, which we receive, are from the superabundance of grace, with which the soul of Jesus Christ was filled, as all the waters in rivers are from the plenitude of waters in the sea, from which it must be inferred that the soul of Jesus Christ co-operates in its manner with the Divinity in the order of grace; and as the order of glory is essentially connected with the order of grace, its co-operation in that order must also be admitted, and as both the order of grace and of glory suppose the order of nature, in that order also its influence must be acknowledged. The co-operation of the soul of Jesus Christ in these different orders, supposes a perfect knowledge of all the creatures, which compose these orders, and all truths relative to them; hence the apostle says, that the plenitude of truth was in him, as well as the plenitude of grace. If any truth relative to these orders had been concealed from him, the evangelist could not have said that the plenitude of truth was in him. However great the sanctity or science of the soul of Jesus Christ, it is far from being infinite; it may be

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considered as limited to the universe, and perfectly adequate to the government of the world, more particularly of the spiritual world, the government of which depends on the divine and human will of Jesus Christ, as the dominion, which man exercises on all the objects, which surround him, is divided between his soul and body, which in virtue of their union are dependent one on the other in their respective functions.

There are effects resulting from the union of the soul with the body, which are principally remarkable in two sorts of operations; the *sensitive*, in which the soul is subservient to the body; and the *intellectual*, by which the soul governs the body; in like manner, in virtue of the union of the divinity with the humanity in the person of Jesus Christ, there are operations, in which the former is under the influence of the latter, and others, in which the humanity is entirely and perfectly subservient to the divinity. The submission of the divine will is perfectly free from necessity, either internal or external, the effect of self-determination and choice. It consists in this, that, in the present order, God has deigned to make the decrees and determinations of his divine will dependent on the desires and other free acts of his human will, so that the desires and uncontroled acts of his human will, and the motions resulting from them in the body of the word incarnate, are the meritorious and moral cause, on which depend the determinations of the divine will in all that concerns the present order of grace, that is the determination of redeeming the world by such, or other means; of applying these means in such or such a time; of granting general graces to all mankind, and particular graces to certain persons and not to others, in a word on the desires and acts of the human will of Jesus Christ depends the whole detail, and economy of the means employed by the divinity in view of the sanctification of souls, of the instruction of the ignorant, the conversion of sinners, the perfection of the just, and the punishment of the wicked here

and hereafter. Hence it is that Jesus Christ called "*the King*" by excellence (Matt. xx, 13) : "*Then will the King say to his servants ;*" "*The Supreme Mediator ;*" 1st Tim. ii. "*For there is one God and one Mediator of God and men, the Man Jesus Christ ;*" "*Supreme Head over all things ;*" Eph. i, 22. "*He (God) put all things under his feet, and gave him head over all things to the church ;*" "*The great Shepherd ;*" Heb. xiii, 20. *The eternal High Priest ;*" Heb vi, 20, "*The Supreme Master and Teacher ;*" Matt. xxiii, 10. "*The Sovereign Judge of the Living and the Dead ;*" Acts x, 42 ; "*The ruling Lord and the Angel of the Covenant ;*" Mal. iii (*Haadon . . . ou maleak haberith ;*) "*The proprietor of all power in Heaven and on Earth,*"—Matt. xxviii, 18 ; "*All power in heaven and on earth is given to me ;*" "*the dispenser of all graces ;*" "*the author of eternal salvation to all who strictly obey his injunctions, and invoke his holy name.*" A terrible name which puts the spirits of darkness to flight, Mark ix, 17, which the angels of light adore, at which every knee shall bend in the heavens, on earth, and under the earth, Phi. ii, 10. A venerable name, on which man rests all his hopes of salvation. The desires and free acts of the human will of Jesus Christ are, with respect to souls, what the rays of the sun are to inanimate nature : as these are the source of light, of heat, of fertility, and of all the beauties of nature, so the desires and acts of the human will of Jesus Christ, are the source of all the spiritual graces and benedictions, which God bestows on the earth : dependently on the absolute prayers of the soul of Jesus Christ, which he always hears, he gives or prepares for men (for some more, for others less, for all sufficiently) the graces and means of salvation.

These truths manifestly deduced from scripture justify, what Damascen says, and what divines of great note assert on his authority, that Jesus Christ as man is not the simple executor of the divine decrees, but the supreme administrator of the universe, in all things relative to the salvation of man, or any way connected

with it : "*de f. or, deity of the not as the personally un God.*"

We have union of the person of Jesus and perfect illumination ledge infused ons, and affe er, produces respondent considered a incarnate ; of its membe execution o nity is neces Christ is passi termined by power of ac but not free. immediately human will, which the its own natu inherent and directed, the grace. Hence man will on consistent w vinity : for tercession and of the human self, which extend to all

with it: "*The soul of Christ*," says Damascen, Lib. 3, de f. or, Cap. 19, "*communicates with the operating deity of the word, by which all things are ruled and governed, not as the simple or the naked soul of a man, but as a soul personally united with a God, and which is the soul of a God.*"

We have now to consider effects resulting from the union of the divine nature with human nature in the person of Jesus Christ, in which the latter is entirely and perfectly subject to the former: the supernatural illumination of the mind, and all supernatural knowledge infused, all indeliberate acts, motions, inclinations, and affections, which the word, by its divine power, produces immediately in its human will, and all correspondent motions in its physical body; these may be considered analogical to the mystical body of the word incarnate; to the different circumstances and situations of its members; to the views of his providence, for the execution of which the co-operation of Christ's humanity is necessary; in all these the humanity of Jesus Christ is passive, or, if his human will acts at all, it is determined by the divine will, not by its own inherent power of action, the act therefore may be spontaneous but not free. The influx of the divine will, producing immediately these indeliberate acts and desires of the human will, is the principal cause of the deliberate acts, which the human will immediately produces, not by its own natural powers of action unassisted, but by its inherent and natural powers elevated, governed and directed, though not necessitated, by a supernatural grace. Hence it appears that the influence of the human will on the divine will in Jesus Christ is perfectly consistent with the sovereign independence of the divinity: for as this influence is exercised by way of intercession and prayer, by the deliberate acts and desires of the human will, it is radically in the divine will itself, which is the principal cause of these, nor does it extend to all sorts of objects: it must from the nature

of things be confined to objects, which are neither forbidden nor enjoined by the eternal law, such of course as a spirit full of grace and truth, incapable of error or inadvertence, may choose or reject at will. As objects of their nature indifferent, neither prohibited, nor ordered by any law, eternal, natural or divine positive, are innumerable, so the range of the unlimited discretion of the human will of Jesus Christ is inexpressibly great: for instance the desire of the soul of Jesus Christ, whether expressed or not, is a sufficient reason, why God grants to such, or such a man, to such or such a nation, graces either external or internal, and the right use, or abuse of these graces a motive to the soul of Jesus Christ to continue the demand, or suspend it; or to substitute one man to another, or one nation to another. Of this substitution we have some striking instances in scripture and ecclesiastical history; hence that warning to the Bishop of Philadelphia, Rev. iii, 11: "*Hold fast what you have, that no one take your crown.*"

These truths the prophet Isaiah expresses in three words: speaking of the Messiah, liii, 10, he says: "*ve- chephets Jehovah bejado jitslach*" (*the will of God in his hand will prosper*) or, *will be directed*, as St. Jerom translates it, intimating that the general and indetermined will of God: "*that all men should be saved, and come to the knowledge of the truth,*" (1st Tim. ii, 4) is determined and rendered effectual in favour of the elect by the interposition of the human will of Jesus Christ; hence the apostle does not confine himself to say that, Christ is head of the church. Col. i, 18. As if he merely gave motion and direction to the different members of the church, as the head does to the different parts of the human body, but he adds (ii, 29) that "*from him is the whole body by junctures and ligaments ministered and constructed . . .*" By faith we are made members of the church, and charity is the great bond of union, from him, therefore, are these divine virtues; to him as man

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all created beings are subject—Eph. 1, 22, and he himself subject to God. 1st Cor. xv, 28 : “ *when all things are made subject to him, then the Son himself will be subject to him, who made all things subject to him (the Son) that God may be all things in all.*” As man, he exercises an unceasing and unchangeable priesthood ; through his mediation and intercession we have access to the throne of mercy : “ *because he continues for ever he has a perpetual priesthood ; whence he is able to save for ever those, who come through him to God, always living to intercede for them.*” Heb. vii, 24. Christ calls himself the stem of the vine, and his disciples the branches, John xv, 5, this must be understood of his humanity, because the branches and the stem are of the same nature. From the stem the branches receive life, and all the juices which support their verdure, and produce their fruits ; from Jesus Christ, therefore, as man, his disciples receive that sanctifying grace, which is the life of the soul, and all the graces which continue it, and all the fruits of salvation which are sanctified by it. These expressions, and many others of similar import, shew that Jesus Christ, as man, is not only the *meritorious cause* of all spiritual gifts and graces, but also the *moral cause*, or to speak with Descartes, the *occasional cause*, or, as Tournemine expresses it the *mean cause* of all the graces, which God as the *physical* and *sovereign cause* immediately confers ; that the desires, the intercession, the free and deliberate acts of the human will of Jesus Christ, engage the Almighty to grant all these spiritual gifts and graces by which his elect are saved. Hence it would seem to follow that we are more indebted to the humanity of Jesus Christ, by which we are saved, than to his divinity, by which we have been created : for the grace of salvation is of greater value than the benefit of the creation. The inference is not warranted : Why so ? Because however great our obligation to the humanity of Jesus Christ, to his divinity we are indebted for our salvation as well as for our creation : in view of our salvation his humanity

was created, by the personal union with the divinity, all its works and sufferings are deified; to his divine person they are ascribed and appropriated; if the deliberate acts and desires of his human will be the moral cause of all spiritual graces conferred on us, the influx of the divine will by indeliberate acts, affections and inclinations, is the principal and ruling cause of these deliberate acts and desires, and the supernatural graces, which prevent and assist them, give them efficacy. Hence it is that God, the fountain of all goodness, who has made all things for himself, in view of his own glory, for every spiritual gift and grace which he confers on his elect, receives a two-fold glory: he is glorified by his elect, on whom these graces are conferred; and he is glorified by Jesus Christ, at the desire of whose human will, these graces are conferred. The glory which God receives from his creatures, is therefore infinitely increased by the interference of the humanity of Jesus Christ. This observation, which extorts the assent of the understanding, solves a difficulty stated by Bayl and others against the intercession of the Virgin. Bayl, who styled himself *the cloud collecting Jupiter*, to embarrass the uninformed and continue an illusion, which has brought so many ill-fated mortals to perdition, makes a comparison between the Virgin and the favourite of a Monarch: the Monarch grants no favour but to the intercession of his favourite; hence Bayl concludes that as the favoured subject is more indebted to the favourite than to the Monarch, so the Christian is more indebted to the Virgin, through whose intercession the graces of conversion and perseverance are granted, than to God, the author of these graces. But Bayl ought to have known, and if truth had been his object, ought to have informed his readers that the comparison is defective: the Monarch does not create his favourite, nor does he direct his will, on the contrary the Monarch's will is directed by him. The indeliberate acts, desires, affections and inclinations, immediately pro-

duced by the cause of the cause of the grace of the to the act of the favorite art, is like a judicious reader tradicts it, greater than God is glorified by all, and proportioned glorifies him

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duced by the will of the Monarch, and not the principal cause of that deliberate act, by which the favorite obtains the grace conferred; nor is it the super-natural grace of the Monarch which gives dignity and efficacy to the act of the favorite. This long-winded tale of the favorite, which Bayl has embellished with all his art, is like other tales, nothing to the purpose. Unprejudiced reason says, and perverse obstinacy alone contradicts it, that the more intercessors there are, and the greater their dignity, to obtain any grace, the more God is glorified in granting it; because he is glorified by all, and the glory, which he receives from each, is proportioned to the dignity and merit of the person who glorifies him.

This cloud-collecting Sophist states another exception to embarrass ignorance: it is manifest, he says, that to constitute a man, who is truly and perfectly a person, the necessary requisites are but a soul united to a human body: this union, therefore, essentially constitutes the person: true, if the person, thus constituted, be simply a man, because he is then a complete whole, and *sui juris*, that is, at his own disposal; but this union does not constitute a person, in which the soul and body united is not a complete whole, but an accessory part: at the disposal of the principal.

As the doctrine of the incarnation is a mysterious truth, impervious to the human understanding, it is not surprising that there are in it many obscurities, which human reason cannot clearly explain, in these obscurities artifice and imposture pretend to find impossibilities and contradictions, which unprejudiced reason, though it cannot clearly explain any obscure truth impervious to the human mind, shews to be imaginary. Bayl, the most artful and insidious of sophists, has stretched imagination, and exhausted invention, to discover something like an impossibility or contradiction, and if confidence in assertion, and every assistance which unblush-

ing imposture lends to the most refined sophistry in reasoning, could wear out truth, he would have succeeded ; but truth is obstinate ; it is powerfully elastic ; it repels error with a force more than equal to the pressure ; it is immortal ; all its enemies disappear in succession, truth subsists, entire, unchanged and unmixt.

It is impossible, if we believe Bayl, to reconcile the liberty of Jesus Christ with his impeccability—thus he proves the impossibility : Christ was commanded to die —“ *He was made obedient, even to death*”—Phi. ii. 8 : where there is no precept there is no obedience ; if he possessed liberty, he might have disobeyed, if he disobeyed he would have sinned. From this reasoning, Bayl concludes that the liberty and impeccability of Christ are incompatible : many centuries before Bayl was born, Christ was believed to be possessed of liberty and impeccability. The apostle, from whom we learn that this precept was given, believed it : he says (Heb. xii. 2) : that Christ, in place of the happiness which was proposed to him, suffered the cross, disregarding the confusion and ignominy attendant on it. The apostle, therefore, thought that Christ was free to suffer the cross or not ; if the precept be supposed to be given to Jesus Christ as God, the difficulty vanishes : for though the Son does every thing by the commandment of the Father, he does not the less possess the same power with the Father, the same unfettered will—*See this truth discussed, p. 184* ; if it be supposed given to Jesus Christ as man, Catholic divines find no difficulty in reconciling the liberty and impeccability of Jesus Christ : they say that at the instant of the creation of his soul, which was the instant of its union with the Divinity, it was proposed to his soul to redeem the world by sufferings and death, or otherwise at its option, St. Paul seems to have thought so too, or he would not have said : “ *instead of the joy proposed, he suffered the cross* ;” that the soul, in gratitude for the most singular grace which could possibly be conferred on a limited

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spirit, chose the cross, and its attendant sufferings and ignominy, as being more glorious to God, and more advantageous to his elect; they add that, to have the merit of obedience, it desired the precept of dying on the cross might be intimated. This was a perfect exercise of liberty, which exists but in the act or previous to it. He was therefore perfectly at liberty to die or not to die, and he might at any time, with truth, assert it; but when the precept was given, was he at liberty to disobey it? No. He had already exercised it. God himself was not at liberty to create the world, or not to create it, after he had created it: that liberty existed in its effect. Christ, after having resolved to die, and having received an order to die consequent to his resolution, was not at liberty to decline it: the power of doing evil is not essential to liberty: God himself possesses no such power. The liberty of the human will of Jesus Christ is, from the nature of things, confined to objects neither forbidden nor ordered, as has been already observed, and his impeccability is perfectly reconcileable with such liberty: But it was foretold by the prophets that Christ would suffer, he, therefore, concludes Bayl, was not at liberty to reject the cross. The inference is not correct: it was foretold that he would suffer, because it was foreseen that he would prefer the cross to the joy which was proposed. But if he had rejected the cross the prophecies would have been false! No. His refusal would have been foreseen and foretold; not his sufferings: for as they would not be to happen, they could not have been foreseen, and would not have been foretold: God's prescience imposes no restraint on the human will. The determination of the human will is foreseen, because it will happen; it does not happen because it is foreseen; to assert it is that fallacy in logic which is called *non causa pro causa*, the great resource of modern sophists and reformists. Thus, for instance, a sagacious politician, from the temper of the public mind, foresees a tumult,

It does not happen because he foresees it; but his sagacity discovers it in a combination of causes and circumstances which naturally lead to such an event. However, as his sagacity is limited, and innumerable circumstances escape his notice, he is subject to error; but God, whose sagacity is infinite, and whose all seeing eye the most minute circumstance cannot possibly escape, foresees with unerring certainty an event depending on millions of free and concurring causes, and infallibly foretells it, though his prescience imposes no necessity on any one of these concurring causes.

There is another exception taken to the mystery of the incarnation: the Father, the Son and the Holy Ghost, having but one and the same essence, are inseparably united, hence it is inferred that if the Son be incarnate, the Father and the Holy Ghost must be incarnate also. To this it is replied, that though the three persons be inseparably united, it is not necessary that all things should be in common to them, nor is it even possible, for it is not possible that the Son should beget the Father. The three divine persons may be considered as the *efficient cause* of the union of both natures in the Son, because all their works, *ad extra*, are common, but the Son is the *formal cause*, because in his person the union is effected, and though inseparable from the Father and the Holy Ghost, as a person the Son is distinguished from them, this distinction suffices that the hypostatical union of the divine and human nature should be effected in the personality of the Son, not in that of the Father or of the Holy Ghost. The adorable mystery of the Trinity is not the eternal co-existence of three divine persons, and consubstantial in one God, who is at once power itself, intelligence itself, love itself, infinite power extending to every thing, which is producible; infinite intelligence extending to every thing, which is intelligible, and infinite love, embracing every thing which is amiable. As no object is or can be loved by God if it be not intelligible, nor in-

telligible if it be not conceptually intelligent and existent. Hence fruitful and grace infinite person the Father, grace infinite producing in God, inasmuch as necessarily produced the third person characteristic of God's love not to the Father him the essence v, 5: "The Holy Ghost;" individual character is ascribed, though they ever manifest may appear in a more part these analogies of the divine the Son, and served in the nature of the op humanity, tension of man be felt the wisdom reconcile content difficult and in offence be great infinitely infinite them, so that be full and per

telligible if it be not existent or possible, in the order of our conceptions love is posterior to intelligence, and intelligence to power, though in reality they are co-existent. Hence God, inasmuch as he is power infinitely fruitful and active, producing knowledge or intelligence infinite, and the infinite love of himself is the *first person the Father*; and God, inasmuch as he is intelligence infinite, necessarily produced by the Father, and producing infinite love, is the *second person the Son*; and God, inasmuch as he is essential love independent necessarily produced by infinite power and intelligence, is the *third person the Holy Ghost*. As love is the individual characteristic of the Holy Ghost, to him all the effects of God's love to us and of our love to God are ascribed, not to the Father, or the Son, though they be with him the efficient cause; hence St. Paul says, Rom. v, 5: "*The love of God is diffused in our hearts by the Holy Ghost*;" in like manner as wisdom is the individual characteristic of the Son, to him the incarnation is ascribed, not to the Father, or the Holy Ghost, though they be with him the efficient cause: for how ever manifest the power of God and his love to us may appear in the mystery of the incarnation, it, in a more particular manner, displays his wisdom: these analogical relations, which constitute the union of the divine and human natures in the person of the Son, and which consist, as has been already observed in the mutual correspondence and reciprocal assistance of the operations of the divinity with these of the humanity, tending to the same common end, the redemption of man by a condign satisfaction, more clearly manifest the wisdom of God than his power or his love. To reconcile contending parties, in the same range of life, in difficult and intricate cases, argues wisdom: but if the offence be great and causeless, and the offending party infinitely inferior to the offended party, to reconcile them, so that the satisfaction due to the offended party, be full and perfect, in the strict rigour of justice, mercy

and forgiveness, justly and deservedly obtained, for the party offending, as has been effected by the incarnation of the Son of God, though unlimited power be indispensably necessary in the execution of the plan, yet the divine wisdom is more conspicuous in devising the means; hence the mystery of the incarnation must be ascribed to that person whose individual characteristic is wisdom.

The mediator in this case ought to be, if possible, perfectly disinterested, if not to be seriously interested in the cause of both parties, the offending and the offended. A mediator perfectly disinterested is not possible; because there is in existence but God and his creatures, they are all interested in his cause, the mediator must of course be interested in the cause of both parties, he could not have been God alone, nor man alone: for God is the offended party, and man the offending: the mediator, therefore, must possess the divine nature, in which he is distinguished from man, and interested in the cause of God, and human nature, in which he is distinguished from God, and interested in the cause of man; this has been effected in the adorable mystery of the incarnation, in which the same person terminates both the divine and human natures, hence St. Paul says, 2d. Cor. v. 19, "*God was in Christ, reconciling the world to himself.*" As man he offered the satisfaction due to the divine justice for the sins of the world, and as God he accepted it. In this mystery it is sovereign wisdom which directs the power of God, his justice and his mercy.

The last exception, which this writer has seen stated, capable of embarrassing the uninformed, is founded on the immutability of God: it is said that increated wisdom could not assume human nature without some internal mutation, which his immutability forbids: to this it is replied, that the immutability of God imports no more than the impossibility of passing from a less perfect to a more perfect state, or from a more perfect, to a less: because infinite perfection admits no accession nor dimi-

nution; hence it would be an inconsistency in the accession of the person of the Son of God, but is perfectly consistent in the man nature, and the divine nature, the accession in contingency of God, modification of his perfections, totally independent of love and hatred directed towards them, they cannot be repenting and persisting in the former; but perfecting themselves: necessary as it is on his creature, less perfect in which suppose a man, would be a horror eternal, and applicable to all who know themselves, an event happy event, because it then as an contingent modification of divine perfection, contingent event, truths, and what is real and possible.

nition ; hence God never reverses his absolute decrees, it would argue ignorance or inadvertence, caprice or inconstancy, which are manifest imperfections ; the accession of the human nature to the Divine nature, in the person of the Son, does not perfect the Divine nature, but is perfected by it, the mutation happens to the human nature, which is susceptible of change, not to the divine nature, which is neither more nor less perfect by the accession. The different changes which daily occur in contingent Beings, do not at all affect the immutability of God, though they superinduce some contingent modifications, it is without any change in his divine perfections, which are necessary as his existence, and totally independant on them : thus, for instance, an act of love is opposite and even exclusive of an act of hatred directed to the same object at the same time, they cannot possibly co exist. When, then, God loves the repenting sinner, his hatred of the same man, whilst persisting in sin, must cease ; the latter act excludes the former ; but neither the one nor the other is a divine perfection : for all the divine perfections are eternal, as necessary as the divine existence, and totally independant on his creatures ; God would not have been more or less perfect if he had not created the world at all, in which supposition, his love or hatred of such or such a man, would have no existence. His love of justice, and horror of vice in general, are divine perfections, eternal, and necessary as his existence : this reasoning is applicable to his knowledge of future events. God knows them, because he knows all things ; but when an event happens, God knows it no more as a future event, because it is not then a future event ; he knows it then as an actual fact. Though this must induce a contingent modification, it can cause no change in the divine perfections, which are independant on all contingent events. It is a divine perfection to know all truths, and within the range of all truths all events real and possible are included ; but if such or such an

event, which in reality has happened, had not happened God's prescience would not have been the less infallible. Why so? Because he would have known that the event however possible or probable would not happen. But when God foresees an event, it is not possible that it should not happen. True: For an event, which will not happen cannot be foreseen. God foresees the event but because it will happen, and an event, which will not happen, he cannot foresee, his prescience imposes no necessity on the event, which is not affected by it, nor is his prescience affected by the event: to foresee that particular event is not a divine perfection: for if it never had happened, God would not have been the less perfect.

He, who attentively reads, and seriously considers, the several articles discussed in this treatise, must conclude, if he be within the reach of conviction, that the fundamental doctrines of christianity, though perfectly consonant with the inspired writings, and some expressly contained in them, are not deducible from them by every illiterate peasant or untaught mechanic; he will see the folly of reformists in taking the Scriptures as a sole and sufficient rule of faith, he will lament the infatuation of these wild enthusiasts, who, blinded by the spirit of illusion, vainly imagine that the Bible, without Pastor or Teacher, is to enlighten the World. When gross ignorance, influenced by fanatical frenzy, teaches, what has the World to expect from its lectures? And if imposture should take advantage of such a disease of the public mind, what have we not to fear from its artifices? With these observations the writer closes this treatise—*Laud Christo Deo nostro ejusque matri semper Virgini.*

E. B. V. G. Q.

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POSTSCRIPT.

OUR Edinburgh Castigator, whose spirit of divination has opportunely discovered an inexhaustible repertory of amusing tales, and whose industry in transcribing is indefatigable, has once more condescended to gratify the curiosity of his readers with a new collection, judiciously selected, and assorted. His former collection, unrivalled in its kind, was received with universal applause. Some well merited compliments were passed on the extent of his erudition, the depth of his penetration, the exuberance of his fancy, his sincere regard to truth, and undistinguishing benevolence. He has filled a volume with the over-flowings of his gratitude: the meekness of a *Knox*, and the modesty of an *Aretin*, are conspicuous in every line. Though the style be the true sublime, such as Pope describes *peri Bathous*, a plain man, not well versed in the phraseology of new modelled composition, would mistake it for the jargon of Billingsgate. This work of genius is ushered into the world by an advertisement in the Gazette, illustrated with these appropriate lines:

In hoc est boax, cum quiz et joksez,

Et smoakem, roastem, toastem, folksez;

Fee fow fum.

From a similarity of sound, an English reader not acquainted with oriental classics, would very naturally suppose it the cry of a buffoon announcing the arrival of a mountebank in some country village or market town: as there are mountebanks of different descriptions, the mistake would not be very great. From the fulness of his heart the castigator has liberally bestowed on this writer many honorable epithets, for which he expresses his grateful acknowledgements; he has only

to lament that some of them seem too flattering for sincerity, such as *scribe, arch scribe, pharisee, hypocrite, &c.* However ancient and honorable a descent from that once favoured people may be, this writer is reluctantly forced to acknowledge that he cannot pretend to it: if the castigator's *ob* knows him to be a Jew, he himself, not having a familiar spirit to consult, does not know it.

With equal liberality, and not less sincerity, he condescends to compliment this writer with the title of *Reverend Brother*. He is unluckily obliged to disclaim it: for whether the validity of episcopal ordination through any defect in matter, in form, or in episcopal succession, be doubtful or not, the validity of the castigator's no ordination is not now a subject of discussion. See *Remarks on Popery Condemned*, p. 235 . . . in which that question is discussed. We cannot but admire this new-modelled pastor's disinterestedness: he would not curtail the amusement of his readers by retrenching one of John Knox's merry tales, nor encrease the bulk of the volume by an attempt to invalidate a train of theological reasoning on that question, which, if conclusive, as it most certainly is, damns all his pretensions both here, and hereafter. It is true a philosopher and a retailer of slander are two men.

Though he seems to fear that this writer is an incorrigible Papist, and unworthy of his castigation, yet pressed by that boundless charity, of which he has given so many specimens in his first and second collection of edifying fragments, he deigns to give him some advice; to renounce all unprofitable austerities, and nonsensical rites, such as fasting of the lent, the observance of Easter and all other Popish restraints and abominations, to practise the social virtues, to assume a loving partner in pastoral cares, and write against Popery. The advice is rather untimely. This writer does not feel disposed to adopt it, nor too well qualified to observe some parts of it: however ornamental these adventitious excrescences, which are not confined to the Pompeys and the Cæsars,

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he is not ambitious of wearing them ; they may perhaps grace the brows of a disciple to the Saxon apostle telling his admiring audience that, to encrease and multiply is more than a divine precept, but they are an awkward accompaniment of a lecture on the excellence of virginal chastity. His researches in antiquity have not been so deep as to discover that latent church, the invisible members of which eat meat in Lent through mere devotion, and called the solemn festival of Easter a nonsensical rite through an excess of piety, and however flattering to vanity to be numbered amongst these novel writers, who declaim with such vehemence on the abominations of Popery, he is forced to confess that he has not one of the many excellent and admirable qualifications, which so eminently distinguish this Edinburgh castigat^r: he does not know how to collect fragments from every malignant inventor or retailer of slander ; he does not know how to attest the truth of facts, of which he knows nothing, on the bare surmise of envy or malignity ; or even on the positive assertion of impudent calumny ; he does not know how to garble, distort, mistranslate, and force an antient writer to countenance opinions, which he had professedly refuted ; he does not know how to garble a work, which he pretends to refute, and in the face of the author affix a sense to his words which they cannot bear ; that is a stretch of new-modelled modesty of which he feels himself totally incapable ; he does not know how to corrupt the scriptures in the face of the learned world without a blush ; nor to wrest the inspired writer's words from their intended sense to authorise an opinion, either absurd or blasphemous, which he borrows from some new-modelled teacher, or invents for the use of a new school ; he does not know how to cringe for protection or place ; nor has nature bestowed on him that pliability of conscience, which flatters a Prelate after having sworn to *extirpate Prelacy* ; he must, therefore, however reluctantly, decline the honour of

being numbered with the Duigenans, the Ledwicks, the Bunians, and the Edinburgh Castigators, and say with the poet : *Quid Romæ faciam, mentiri nescio ?*

These general observations will be justified by some strictures on the pretended reply, as castigator terms his last collection of fables, to the remarks on Popery Condemned already published.

Under pretence of making a reply to these remarks, which contain a direct and irresistible refutation of every thing like argument, which appeared in his former collection, this castigator has filled a volume with a transcript of fragments, collected before his birth, from a multitude of writers, some so obscure as to have escaped the notice of the world for ages, and would for ever, if these Retailers of Slander, who think a scandalous Anecdote of some Pope or Bishop a sufficient reply to a pressing argument exposing the absurdity of their new fashioned opinions had not, by unwearied industry, and assiduity, truly meritorious in the cause of their fable master, dragged them from their mouldering places to encrease that mass of slander, by which they artfully endeavoured, not to convince the understanding of an undiscerning populace, but to excite their indignation against the successors in office of men, who had long slept in peace, and for whose crimes if all, with which they were charged, had been as real, as many of them were fictitious, and totally improbable, they themselves would have been accountable and punishable, not their successors, who were innocent of their crimes. It is a melancholy truth that the artifice had the intended effect in many ill fated countries.

To shew the artifice in a stronger light, and the infatuation of its victims, more clearly, let us suppose the successors guilty of the same, or yet greater crimes, than these with which malignity, or mistaken zeal, had charged their predecessors, it is not the less manifest that an intrusion into the offices, of which they were rightfully, according to the existing laws, possessed, would

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be a capital offence against society, and a transgression of the divine law inductive of perdition. Of this truth the Scriptures afford unquestionable evidence :—Nadab, and Abihou, Priests, sons to Aaron, were consumed by fire for a profanation of their ministry. Levit. x. 1. yet *Korach, Dathan and Abiram*, inferior ministers, were not the less horribly punished for presuming to usurp the Priesthood : “*seek you the Priesthood also?*” said Moses to Korach, Num. xvi. 10. “*And they descended, they and all that belonged to them, alive into Hell : Sheolah*” *ibid.* 33. A subject of serious meditation for this Edinburgh Castigator.

Though all reasoning be lost where interest, prejudice, and illusion, flattering the strongest passions of the human breast, combine to warp the understanding ; and impressions deeply made on the ductile mind of youth, be with difficulty removed, yet as there are many, who are in error but through the accident of their birth, and whose prejudices are not strengthened by interest, who know nothing of the artifices, by which their ancestors were deceived in times of tumult and confusion, and less, perhaps, of the extravagant opinions, which were insidiously substituted to the settled doctrines of the Christian World at the time of their separation from the church, for the information of these, the writer states a fact, which the Edinburgh Castigator, will not venture to dispute, and draws some consequences which he will not easily elude. The reformation, as it is called, if not introduced by sedition, was, at least in Scotland, accompanied at its introduction by sedition, bloodshed and rapine : De Thou and Buchanan, inform us that, in the year 1558, the Queen Dowager, mother to the unfortunate Mary, to strengthen her party, and continue herself in the Regency, which she had obtained through the credit of the Dukes of Guise and Lorrain, countenanced, or at least overlooked, the meetings of some, who had adopted the new principles : but after the marriage of the young Queen with the Dauphin of

France, thinking their assistance unnecessary, she began to treat them harshly, whilst the Archbishop of St. Andrews treated them with great severity. The excessive rigour of that ill advised and intolerant Prelate excited murmurs and complaints, and was followed by a sedition at Edinburgh, on the first of September. The Clergy in order to avert the calamities, with which they saw themselves threatened, published an Assembly to be held at Edinburgh on the 8th November; in the mean time some Gentlemen from Fifeshire, and Angus, dispersed themselves through the whole country, exhorting the inhabitants to adopt the new religion, and assist their friends; a confederation was in consequence formed, and these gentlemen collected as many signatures as they could obtain: a confederation to introduce by force an innovation in any civilized State, against the will of the constituted authorities, is so manifestly an act of sedition, that the man who would dare to assert the contrary, would deservedly forfeit his life to the laws of his country. It is therefore manifest that sedition was the accompaniment of the pretended reformation in Scotland. In 1559, the party had greatly encreased, and disaffection encreased with it. The Queen Regent thinking, says De Thou, L. 21, their power dangerous to the State, formed the resolution of banishing the new preachers; to do it with greater solemnity she called a meeting of the States at Sterling, and summoned the preachers to appear; they came, accompanied with such a multitude of people that the Queen was alarmed, and ordered John Areskin to bid them withdraw, promising that no measures would be taken against the preachers; after they had retired, regardless of this promise, the preachers were declared contumacious and subject to banishment. Areskin, enraged at this breach of promise, went to Perth, where the leaders of the party were assembled, told them what they had to expect from the honour and justice of the Queen, who had thus sacrificed both the one and the other to her in-

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terest : animated by the words of this zealous partisan, they resolved to oppose force to force. John Knox, by a violent and seditious sermon, enflamed the minds of the populace so that they rushed into the churches, destroying every thing they met, and pillaged entirely the Carthusian Convent. In this statement of the fact, the Queen Regent's duplicity is admitted ; but will any man pretend that her breach of promise authorised John Knox to preach a seditious sermon ? To enflame the minds of an infuriate mob ? To excite them to rife churches, consecrated to the public worship by ancient and solemn laws, as yet unrepealed ? Did the Regent's breach of promise divest the Carthusian Convent of all its legal rights and possessions ? And if it did, did it vest them in John Knox and his reforming mob ? The man, who would presume to attest such a monstrous absurdity, either never had any powers of intellect, or enthusiastic madness has extinguished them. Rapine, therefore, as well as sedition, accompanied the Scottish reformation ; nor was it exempt from bloodshed. Burnet, speaking of the murder of Beton, arch-bishop of St. Andrews, an account of which is given in *the Remarks on Popery Condemned*, p. 159 says : " *The death of Beton caused opposite judgments : some wished to justify the accomplices, saying they had done nothing but kill a noted robber ; others, glad of the Cardinal's death, nevertheless condemned the manner in which he was murdered. They thought there was too much perfidy and cruelty in it.*"—Hist. T. 1, L. iii. After the death of the Cardinal, they took possession of the castle in which they had murdered him, and with their confederates in arms, supported themselves in open defiance of the law. Burnet, though he admits that some of the new preachers took refuge with the assassins in the castle, denies their being concerned in the murder : " *These new preachers,*" says he, *ibid.* " *after the fact was committed did, indeed, take refuge in the castle where the assassins were, but not one of them had entered into the plot, not even by consent ; and*

though many afterwards endeavoured to palliate the enormity of the crime, I do not find that any one attempted to justify it."

If we were left to conjecture, we should instantly conclude that men who take refuge with assassins in open rebellion, are accomplices of their crimes. To assert the contrary, is to insult the common sense of mankind. The venerable Knox, with his trumpet in his hand, was one of these preachers who took refuge with the assassins. It is said in his defence that he did not go into the castle until the siege was raised. But, because they had forced the officers of justice to retire, did they cease to be rebels? Because their party was strengthened, did they cease to be assassins? Would an honest man unite himself with rebels and assassins. Burnet says that *John Rough*, one of the new preachers, who had taken refuge with these reforming assassins, took his way to England, because he could not bear the licentiousness of the soldiers of the garrison, whose life shamed the cause with which they covered themselves, *ibid.* What pious reformers these soldiers were! Fighting undauntedly in the sanctified cause of murder and rebellion! Buchanan, and De Thou after him, says that John Knox reprimanded these pious reforming soldiers for the rapes and pillage which they committed in the neighbourhood. Buchanan does not say that either *Rough* or *Knox* reprimanded the soldiers for murder or rebellion. Whether the new preachers advised these enormities or not is useless to enquire, it is undeniably true, and admitted by their friends, that they countenanced the perpetrators of these crimes by their presence, and it is no where said that they disproved the murder of the Cardinal, one of the first officers in the State, nor their rebellion against the State. Can any dispassionate man prevail on himself to believe that such men are true ministers of the gospel of peace, sent in an extraordinary manner to reform the Church of Christ, who is by excellence the *Prince of Peace* "*Sar Shalom?*"

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This writer confines himself to facts of such notoriety that no attempt was ever made to disprove them, and he states them simply without any colouring. In his *remarks on Popery Condemned*, p. 160, he has shewn from authentic documents, that the apostles of the reformation, *Luther* in Germany, and *John Knox* in Scotland, did authorise rebellion, murder, massacres, assassination of Princes, &c. It is not surprising that men should teach their disciples that the moral law convinces men of *their disability to keep it*; that they are *neither justified nor condemned by it*—See *Larger Catechism approved by the Kirk of Scotland*, quest. 95 and 96. Of this opinion we find the new-modelled saints in Scotland scrupulously observant; they say: “*We have refused to be reformed, and have walked proudly and obstinately against the Lord, not valuing his gospel, nor submitting ourselves to the obedience thereof. . . . the ignorance of God and of his Son Jesus Christ prevails exceedingly in the land; the greatest part of masters of families, amongst Noblemen, Barons, Gentlemen, Burgeesses and Commons, neglect to seek God in their families . . . nay many of the Nobility, Gentry and Burghs, who should have been examples of godliness and sober walking unto others, have been ring leaders of excess and rioting . . . it were impossible to reckon up all the abominations that are in the land, but the blaspheming of the name of God, swearing by the creatures, profanation of the Lord’s day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrouled oppression, and grinding the faces of the poor by landlords and others in place and power, are become ordinary and common sins*,”—See the solemn acknowledgment of public sins and breaches of the Covenant at Edinburgh, Jan. 5, 1549. This picture of the Scottish saints, drawn by themselves, is more highly coloured than that, which Erasmus drew of the reformed saints in Germany—See *Rem. on Pop.* p. 7, yet these men, modestly enough, called themselves “*the people of God*,” albeit, say they.

we be the people of God, *ibid.* It is therefore true that they piously believed that men are not condemned by the moral law ; that they believed, with our Edinburgh Castigator, that the Saints of God may be considerably involved in the pollutions of sin ; in a word, that they believed what is yet taught in their Catechism, approved by the General Assembly of the Kirk of Scotland in 1592, Sess. 10, May 30, "*That all our sins by past, present and to come are buried,*"—See Cat. Quest. 43. A doctrine promising unlimited impunity not only to all past and present crimes of whatever nature they may be, but also encouraging all future enormities by a promise of the same impunity ; a doctrine so monstrous in itself ; so inconsistent with our ideas of the sanctity and the severity of the gospel, so destructive of Christian morality, and in its consequences so ruinous to civilised society, that this writer, though he knew it to be taught by Calvin, could not prevail on himself to believe, that the Kirk of Scotland would have borrowed it, if he had not found it expressly stated, together with all the ravings of that reforming Patriarch, in their approved Catechism.—See this and many other new-fangled doctrines of the Kirk, discussed in this work, p. 280, and *sequentibus*.

The castigator complains that, in his Remarks on Popery Condemned, this writer did not give him credit for all the anecdotes and extracts, with which the volume was filled. For the polite compliments and honorable epithets so liberally bestowed on this writer, he gives him full credit ; for the abuse which he lavishes on popes and papists the credit is due to his venerable ancestors John Knox and his associates : his pious ejaculations and ardent desires of the destruction of popes and papists but echo the sound of John's trumpet ; the world is indebted to that furious fanatic Illyricus, of lying memory, for garbling the works of ancient ecclesiastical writers, to impose on the credulity of dupes ; if the castigator claim the credit of transcribing

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extracts from Illyricus' Catalogue of Witnesses and scandalous anecdotes from the apostate Jesuit's Lives of Popes, it will not be disputed; but this writer sees no reason why he should assume the credit of invention which exclusively belongs to them.

In his first essay our learned castigator, deceived by his *ob*, in which he seems to have placed unlimited confidence, has been invariably unfortunate. The passages cited from scripture, and the extracts transcribed from his repertory, upon strict investigation, were found either irrelevant or ruinous to his pretensions. This has been shewn with demonstrative evidence in the remarks on *Popery Condemned*. There are arguments in that work, which the castigator says: *flesh and blood cannot withstand*. But these arguments are addressed to the understanding, not to flesh and blood; they are not of the crab tree kind, with which the new-modelled patience of this Edinburgh castigator menaces his adversary: *their multiplicity too*, he says, *is perplexing, it is not easy to find replies to them all*. True, even evasive replies to irresistible reasoning, are not found in repertories replete with idle tales or garbled extracts, they require logical powers and a knowledge of dialectics, which the castigator does not possess.

Leaving these arguments, which flesh and blood cannot withstand, to be discussed by some invisible member of the Kirk of Scotland's invisible church, who has divested himself of these awkward incumbrances called flesh and blood, the castigator amuses his readers with a more ample collection of tales than his former volume contained. We have to lament that his *ob* continues to sport with his imagination, and impose on his simplicity. From Genesis to Revelations he could scarcely have found a passage more irrelevant than that which illustrates his title page: "*After the way which they call heresy, so worship I the God of my fathers, believing all things, which are in the law and the prophets,*"—Acts xxiv, 14.

In his epistle to the Hebrews, vii, the apostle shews from the prophets that the priesthood was to be transferred from the family of Aaron, and, of necessary consequence, that the Jewish law was to cease, because its rites and ceremonies were performed by the priests, and its sacrifices offered by them, and in many instances its rites confined to them alone. His mission to preach, not as a minister of the prince, nor of the people, nor an officer of the church, as castigator calls himself, but as a minister of Christ, of whom I am the minister.—Eph. iii, 10. The apostle authenticated by the miraculous powers, which he exercised, and the concurrence of his doctrine with that of his fellow apostles.—Gal. ii, 2. If, then, this Edinburgh castigator can shew from the prophetic or apostolical writings that the Christian priesthood was to be transferred from the successors of the apostles, as the Jewish priesthood was from the descendants of Aaron, and that the Christian law was at any period before the consummation to cease, as the Jewish law did; and that this Christian priesthood, which was vested by Christ himself in his apostles and their successors, as the Jewish priesthood was vested in Aaron and his successors, is now transferred and vested in the officers of the Kirk of Scotland, whether burghers or anti-burghers, or whatever name they assume, and that he can authenticate his mission to preach as St. Paul did, then he may say with the apostle: "*After the way, which they call heresy, so worship I the God of my Fathers.*" But if he can do nothing of all these, let him hear what the apostle says of the man, who presumes to worship his God after the way which Christians call heresy: instructing his disciple Titus, iii, 10: "*The heretical man, after a first and second admonition, avoid, knowing that he, who is such, is subverted, and that he sins, being condemned by himself;*" and if this be not sufficient to alarm his conscience, let him hear the crimes with which the same apostle ranks heresy: "*Now the works of the flesh are manifest which are adul-*

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tery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, discord, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings and such like,"—Gal. v, 21, 22. In these pollutions, if we believe the Edinburgh castigator, the saints of God may be considerably involved. It is rather unlucky that St. Paul did not know it : for he adds : "*That they who do such things shall not inherit the Kingdom of God,*"—ibid.

If the passage from St. Paul be irrelevant, the dedication of this effort of reforming genius is perfectly in character : it shews that there is no end of reformation ; that the Kirk of Scotland has been lately reformed, or that this Officer of the Kirk has reformed himself : to a Bishop of the established Church of England, he says : "*You, Sir, superior to these narrow and selfish principles, which restrict the benevolence of religion to the members of a party,*"—p. vii. We have seen what the apostle thought of parties in religion, let us now hear what the Kirk of Scotland says on the subject : In the General Assembly at Glasgow, Dec. 8, 1638, Sess. 16, an Act was passed declaring episcopacy to have been abjured by the Confession of Faith, 1580. In this Act we find these remarkable words, which the Edinburgh castigator seems to have forgotten : "*We detest all traditions brought into the Kirk without or against the word of God and doctrine of this reformed Kirk. Next we abhor and detest all contrary religion and doctrine ; but chiefly all kind of popistry in general, and particular Heads, as they were then damned and confuted by the word of God and the Kirk of Scotland, when the said Confession was sworn and subscribed, Anno 1580, and 1581, 1590, and 1591, thirdly, that we detest the Roman Antichrist, and his worldly monarchy and wicked hierarchy fourthly, that we join ourselves to this reformed Kirk in doctrine, faith, religion and discipline ; promising and swearing by the great name of God, that we shall continue in the doctrine and discipline of this Kirk, and defend the same according to our vocation and power all the days of our life.*"

"*But so it is that episcopal government is abhorred and detested, and the government by Ministers and Elders*

in Assemblies General and Provincial, and Presbyteries sworn to and subscribed in subscribing the Confession, and ought to be bolden by us, if we adbere to the meaning of the Kirk when that Confession was framed, sworn to and subscribed, unto which we are obliged by the national oath and subscription of this Kirk, as is evident by the Acts of General Assembly, agreed upon both before, at, and after, the swearing and subscribing the said Confession in the years above mentioned, and the Book of Policy agreed upon in the Assembly, which was bolden at Edinburgh, the 24th of April, and 24th of October, in the year 1578, insert in the Register of the Kirk by ordinance of the Assembly bolden at Glasgow in 1581, and to be subscribed by all Ministers, that then did bear "or thereafter were to bear" office in this Kirk, by ordinance of the Assembly bolden the fourth of August, at Edinburg, 1590, and at Edinburgh, the second of July, 1591, but especially in the 2. 3. 4. 6. 7. and 11 chapters of the said book." Either the Kirk has reformed all these ordinances, or the Edinburgh castigatōr has sworn to abhor and detest Episcopacy. To prevent evasion the Assembly declared that Episcopacy is a part of that papistry which the Kirk abhors and detests: the act continues: "and it was also cleared that 'Episcopacy' was condemned in these words of the Confession: His wicked hierarchie: for the Popish hierarchie doth consist of Bishops, Presbyters and Deacons, that is, baptising and preaching Deacons." In her Confession of Faith, which it is presumed this castigatōr did subscribe and believe before he had reformed himself, the Kirk of Scotland says, art. xvi: "We utterly abhor the blasphemy of them that affirm that men, which live according to equity and justice, shall be saved, what religion that ever they have professed." But the Kirk of Scotland does not confine herself to abhor and detest Episcopacy, she has solemnly sworn, (and it is presumed that this Edinburgh castigatōr, as one of her obedient children, has subscribed the oath) to extirpate it: thus we read in the solemn league and covenant And each one of us for himself, with our hands lifted up to the most high God, do swear ii. That we

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shall, in like manner, *without respect of persons, endeavour the extirpation of Popery, Prelacy, that is, church-government by Arch-Bishops, Bishops, their Chancellors and Commissaries, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending upon that hierachy* See the Solemn League and Covenant: Glasgow; printed by Robert and Thomas Duncan, 1771.

Such is the benevolence of this Edinburgh castigator, who tells a Bishop of the established Church that he (*the B.*) does not restrict the benevolence of religion to the members of a party. This writer begs leave to inform him that the benevolence of Christianity is without restriction; that it extends to all the sons and daughters of Adam; that the Christian is strictly obliged to desire the welfare of his greatest enemies. The precept of Christ is formal and express: "*I say unto you who hear: love your enemies; do good to those, who hate you.*"—Luke vi, 27. The Samaritan was not of the same religion with the Jew. This truth of religion the Edinburgh castigator has yet to learn.

He complains that the authority of some of his vouchers was disregarded in the remarks on his elaborate performance, such as Socrates Scholasticus, and Dupin. The reasons for disregarding their authority were assigned, these he ought to have discussed. Valesius the editor, he says praises the singular judgment and diligence of Socrates, so would Neile, the printer of *Popery Condemned*, praise the singular judgment of its author; the former is not the more credible, nor the latter the less contemptible. Gregory says of Socrates '*multum mentitur*'—'*he tells many lies,*' and this writer has shewn it. Dupin acknowledged himself either deceived or a deceiver by his several retractions. He also complains that Rufinus' conjecture was not admitted as unquestionable evidence; and finding that St. Jerom, whom he had pressed into the service of the Kirk, was, in reality, an incorrigible papist, he turns his indignation against him for presuming to treat his favourite Rufinus with

severity : " No ancient writer," he says, p. 117, " was a greater proficient in the reasoning and oratory of the tinkers than Jerom. Not even the R. himself (this writer) can bawl out Ass, Idiot, and Fool, with greater volubility ; and Rufinus was abundantly treated with these monkish civilities. The fact is, if we believe him, that Jerom was jealous of the learning and reputation of the historian, and furiously enraged by the keen strokes of wit and satire with which he had assailed him. This is a good specimen of the oratory and reasoning of the Edinburgh castigatour. Thus the celebrated Edmund Curl complimented Pope and Swift. What this hypercritic of the Edinburgh school calls the reasoning and oratory of tinkers, Erasmus, a critic of the old school, mistook for an opulent treasure ; diversified with the beautiful and sublime of all languages and sciences. See Remarks, p. 135. His opinion on Rufinus' keen strokes of wit and satire, is not less opposite to our hypercritic's judgment : in the commencement of the second series of the second tome of Jerom's works, he apologizes to the reader for inserting some pieces, which were not from that great master's pen : *velut illa, quæ magnis voluminibus Rufinus de blæterat in sanctum Iheronymum, prosus indigna quæ servarentur nisi ex his paulo clarius intelligeretur eloquentissimi doctoris Apologia. As thete,* says he, *which in great volumes Rufinus babbled against Saint Jerom, which are totally unworthy of being preserved, were it not that from them the apology of the most eloquent doctor may be more clearly understood.*"

The ass in the fable thought the croaking of the raven more melodious than the notes of the nightingale. The hypercritic's decision proves him to be as great a master of eloquence, as the ass was of music. His friend Dupin, whose candour he admires, comes to his assistance : he says that *we must not regard the accusations with which Jerom loaded him in the heat of the quarrel, but rather imitate the modesty of Pope Gelasius, who gives him the character of a holy man.* Dupin's several retraction shew his candour in a strong light. But if his re-

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tractations have ruined his pretensions to candour, the passage cited by his friend the castigat^{or} ruins his credit : for the accusations of Jerom were unfortunately but too well founded. He accused Rufinus of having given a Latin version of Origen's works, which gave great offence, and disturbed the minds of many ; he accused him of having suppressed in his version such passages as were manifestly blasphemous in the original, whilst other errors, both against faith and morals, remained uncorrected, and by Rufinus not censured ; he accused him of having published, in defence of Origen, under the name of Pamphilus, the martyr, an apology written by Eusebius, of Cæsarea, a noted Arian ; he accused him of having declined, under a frivolous pretext to appear before Pope Anastasius, who cited him to answer for his faith, and of having sent him a Confession of Faith, which neither was, nor is satisfactory. All these accusations were founded in fact, and Dupin knew it : it cannot escape the notice of any man, who reads Jerom's letter to Pammachius and Occanus, Rufinus' invectives in consequence of that letter, and Jerom's apology in reply. Whatever Gelasius might have thought of Rufinus' sanctity, which this writer is not disposed to contest, Anastasius I. to whom he addressed the apology for his faith, and to whom Gelasius was tenth in succession, did not think so favourably of him ; in his letter to John, Bishop of Jerusalem, the Pope censured Rufinus severely, and if the latter part of that letter as it now stands be genuine, which is very doubtful, as it seems to clash with a sentence in the former part of the same letter, he retrenched him from the communion of the church. The letter closes with these words : " Now, dearest brother, setting aside every suspicion, know that Rufinus did translate the sayings of Origen into Latin of his own mind and approved them. He, who gives assent to the vices of another is not unlike him ; this, also, I wish you to know that he is held to

be so far alienated from us, that we do not desire to know what he does, or where he is, finally let him see where he may be absolved." In the former part of the letter which is unquestionably genuine, the Pontiff had said : "*Rufinus, on whom you have thought proper to consult me, has the Divine Majesty judge of his conscience.*" Though the termination of the letter be not contradictory to this phrase, it does not seem strictly to coincide with it. Be that as it will, admire the folly of this Edinburgh castigator, who cites Rufinus for the condemnation of Popery : in his invectives against Jerom, we find doctrines as opposite to the new-fangled doctrines of the Kirk, as light is to darkness : he says that he had been thirty years in the monastery ; that he was *regenerated by the grace of baptism* "*per gratiam baptismi regeneratus ;*" that he had received the seal of faith by the *holy men Chromatius, Jovinus and Eusebius, Bishops, most learned and approved in the church, of whom one was Priest of Valerian, of happy memory, another his Archdeacon, another his Deacon, and at the same time to me a father and teacher of the creed and of faith, thus they delivered to me, and thus I hold . . .* Rufinus was, therefore, one of these monks, whom the castigator so piously hates ; the government of the church in his time was by bishops, priests, archdeacons, and preaching deacons, which he, as a true son of the Kirk, must abhor : in his time it was believed that we are regenerated by the grace of baptism, a doctrine which the Kirk detests ; the truths of faith and religion were learned from the priests and deacons, not from the scriptures, a doctrine ruinous to the whole Reformation. He distinguishes the faith of the church, of which he calls himself a disciple, from all new opinions "*Ecclesie enim fides ejus nos alumni sumus media incedens,*" he says that he believes the tradition of the church as he does the written word. "*Whether,*" says he, "*we say the body will rise according to the apostle, or the flesh will rise according to the tradition of the creed.*" He speaks with enthusiasm of the solitaries in Egypt, who, in imitation

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of the Baptist, had retired from the world to serve God in silent solitude : "*I saw there,*" says he, "*Macarius, the disciple of Anthony, another Macarius, Isidore and Pombas, all friends of God.*" These are the men, whom the castigator compares to wild beasts ; he says that he never did, and that he never would, follow any man who deviates from the faith of the church : "*I never,*" says he to Jerom, "*followed you, nor any other, in error ; and, with the assistance of Christ, I will neither follow you nor any other but the Catholic Church.*" It was a principle of religion in his days to believe and profess the faith of the Catholic Church, as Papists do now-a-days.

He says it was the custom of the faithful in the church of Aquileia to make the sign of the cross on their forehead, in repeating that article of the creed, *the resurrection of the flesh*, and to add the pronoun *this* "*this flesh.*" Finally he closes his invectives with a sentence subversive of all new fangled doctrines in opposition to the settled doctrines of the Catholic Church, and totally destructive of private opinion : "*At,*" says he, speaking to Jerom, "*it was useless to Origen to be praised by you, so it is useless to you to be excused by me : for I must follow the sentence of the Catholic Church, whether given against Origen's books, or yours.*" To speak the language of this castigator (p. 118), "*here is an Italian clergyman of the fifth century, a man of talents and literature, and without the least inducement to deviate from the truth, who has written the history of the church, and informs us that "these doctrines, so manifestly destructive of all reformations, but more particularly of the new modelled doctrines of the Kirk, were believed and professed by the church in his days and before them, and here is a self-constituted pastor expressing his contempt of all succession in the priesthood, "of the nineteenth century, who contradicts him. Which of the two had the best opportunity of knowing the state of the church in the fifth and preceding centuries, and which is the most worthy of credit ?"*

Thus endeavouring to divert the attention of his readers and perplex them with a multiplicity of unmeaning words, he furnishes an invincible argument against himself: for these are facts which Rufinus attests, and facts are known but by testimony; conjectures, on the contrary, are rendered probable by the reasons offered in support of them; and their probability destroyed by invalidating these reasons. He complains that Rufinus' conjecture on the sense of the canon of Nice, which (see *Remarks on Popery Condemned*, p. 95) was rejected. A man, versed in dialectics, would endeavour to elude the reasons which prove the conjecture unfounded, if he could not invalidate them, and not perplex his readers with a multiplicity of words foreign to the purpose, which are turned against himself with irresistible force: he, however, imposes on Rufinus: for Rufinus did not say, nor insinuate, that "*the authority of the Bishop of Rome consisted in his care of the suburbicary churches.*" This the castigator learned from his *Ob*, not from Rufinus, nor from any other ancient writer: for if we suppose Rufinus' conjecture, on the sense of the canon, true, it does not, in any possible sense, affect the authority of the Roman See. *The intention of the canon was, as the castigator injudiciously states, to secure the great Sees, the authority which they had acquired over the adjacent Provinces; and that the existing practice of the See of Rome was the standard by which the Council regulated the Patriarchates of Alexandria and Antioch.*"—p. 116. It is, therefore, true, that the Council neither conferred any authority on the See of Rome, nor detracted any thing from its authority: for to make the existing practice of one Patriarchal See, the standard to regulate the conduct of other Sees, in the exercise of authority, is to suppose them all in possession of their authority, not to confer authority on any of them, to control the exercise of authority in those Sees, of which the conduct is regulated, and leave the standard untouched: if the castigator does not see it, his *Ob*, or some more malignant spirit, must have

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blinded him. Thus every attempt to perplex his readers and embarrass the truth by a display of erudition only serves to expose his ignorance, and make his folly more manifest: he informs his brethren of the Kirk, who abhor Episcopacy, that there were Bishops and Patriarchal Sees in the primitive church, exercising spiritual authority and jurisdiction over adjacent provinces. It is true he leaves them to conjecture how this authority was acquired. To say that Christ vested in Peter a power and authority to rule and feed his flock, would be offensive to his mother the Kirk, though the apostle St. John has said it in terms which cannot be misunderstood—see John, xx, 15: “*feed my sheep.*” To say that this power at all times equally necessary for the support of order, unanimity, and the unity of faith, descends to Peter’s successors in the pastoral office, and will continue to descend until the end of time, would be still more offensive to the Kirk, though not less true; that this power of feeding their respective portions of the one flock is communicated by Peter’s successors to the subordinate pastors, is what the world believed on the principles of common sense, what justifies the authority which the Patriarchal Sees exercised over their adjacent provinces, and removes from these venerable, pious and learned pastors of the primitive church the suspicion of usurpation, with which impudent calumny endeavours to asperse their memory; that Peter governed the See of Rome the castigator may learn from almost all ancient writers, in particular from his friend Rufinus. In his invectives against St. Jerom, which the castigator admires, Rufinus says: “*Peter presided over the Roman Church twenty and four years: (Petrus Romanæ Ecclesiæ per viginti et quatuor annos præfuit.)*” He reproached Jerom with having retrenched, in his version, from the Scriptures, given by that apostle to the Roman Church, the history of Susanna, and the hymn of the three children in the suggestion of a Jew: “*These,*” he says, “*were recited, Peter present and*

teaching."—(*Quæ utique jam tunc ipso sedente et docente recitabantur.*)—*Ibid.* Whether they were recited in Peter's presence or not, they were at all times held to be canonical by the church, which he governed and taught, and, regardless of Jerom's conjecture, the church continues to read them yet.

As if it did not sufficiently manifest the folly of this castigatōr to have informed his readers that at the time of the Council of Nice the whole of the church government was by Arch-Bishops, Bishops, &c. and that before the Council there were some Patriarchal Sees exercising authority over adjacent provinces, he returns to the apostles and says, St. Paul constituted Linus, son of Claudia, Bishop of Rome, and that Clemens, his successor, was ordained by Peter. He thus informs his brethren that their mother the Kirk has deceived them: this writer begs leave to transcribe from the Acts of the General Assembly of the Kirk at Dundee, July 12th, 1580, sess. 4, the Act entitled: *Act condemning the Office of Bishops*: "*For as much as the Office of Bishop as it is now used, and commonly taken within this Realm, hath no sure warrant nor good ground out of the Scriptures, but is brought in 'by the folly and corruption of men's inventions,' to the great overthrow of the Kirk of God: the whole Assembly of the Kirk, in one voice finds and declares the same pretended office, used and termed as aforesaid, unlawful in itself.*" So this venerable Assembly of new modelled apostles finds and declares an office, sanctioned by the apostles of Jesus Christ, unlawful in itself, and introduced by the folly and corruption of men's inventions, and this Edinburgh castigatōr, a son of the Kirk, has the folly to tell his readers that the apostles themselves were Bishops and ordained Bishops in the Church. He makes, therefore, the Kirk accuse Jesus Christ himself of folly and corruption: for if the Apostles were Bishops they were instituted by him, or if this horrible blasphemy be transferred from Jesus Christ, it must fall on his apostles. The Poet would say: *Crudelis mater magis an improbus ille puer*

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That boy is wicked, and thou, mother, art also cruel.

Be that as it will, the Castigator assures us that the design of the Canon of Nice was to secure the great Sees, the authority which they had acquired over the adjacent Provinces—p. 116. It is, therefore, true that the Patriarchal See of Alexandria had acquired an authority over Egypt, Lybia and Pentapolis, and this authority was of ancient date, if the Prelates, assembled at Nice, have not deceived us, for they say: "*Let the ancient custom continue in Egypt, Lybia and Pentapolis, that the Bishop of Alexandria have the power over all these, because this is the custom (or manner) of the Bishop of Rome.*" This authority, which the Patriarch of Alexandria exercised over Egypt, Lybia and Pentapolis, was, in its origin, legally acquired, or usurped, there is no mean; if legally acquired, it must have descended from some authority superior to that which the Patriarch exercised over these Provinces. This is an intuitive truth, no being can possibly communicate a power, which it does not possess. Antiquity knew no authority superior to the Patriarchal Authority of Alexandria, but the Pontifical Authority of Rome; no See superior to the Alexandrian See, but the Roman See—the man who does not know it knows nothing of antiquity; the authority of the Patriarchal See of Alexandria must, therefore, descend from the Pontifical See of Rome, and this the Council intimates in words sufficiently expressive, saying: "*because this is the custom of the Bishop of Rome.*"

To revert to the founder of the Alexandrian See, St. Mark, though an Evangelist, he was not one of the Twelve Apostles immediately commissioned by Jesus Christ; he wrote his gospel as he heard it from St. Peter, who approved it, and gave it to the Church thus authenticated—see St. Jerom. *de Scrip. Ec.* and Clement, *Lib. vi, Hypotyposicon*. There was of course no spiritual authority vested in St. Mark by Jesus Christ immediately; the authority

which he exercised was vested in him by St. Peter, who calls him his son—1st Pet. v, 13, who sent him to Egypt, and appointed him Bishop of Alexandria, as Eusebius, St. Jerom, Epiphanius, and others attest; this pastoral authority, vested in the Evangelist over a certain portion of the flock, by the chief pastor Peter, to whom Christ had entrusted the care of his whole flock, (John xx) descended to the successors in the pastoral office of the Evangelist, and exempts them from the foul aspersions of usurpation, with which unblushing calumny charges them. If such an authority had been usurped by the Evangelist himself, or by any of his successors in the pastoral office, would it have escaped the researches of Eusebius of Cæsarea, that celebrated historian, and his party in the Council of Nice? Would he and his party tamely submit to the authority of Alexander, the then Patriarch of Alexandria, the most terrible adversary with whom the Eusebian faction had to contend; the prelate, who had retrenched Arius himself, and his adherents, from the Communion of the Church, first in an Assembly of his own Clergy at Alexandria; again in a Council of near one hundred Bishops, whom he had convened for that purpose; and, finally, in conjunction with the great Council of Nice: if the authority of this Patriarch had not been well established, exempt from the most distant suspicion, would these men have submitted to it? This reasoning is applicable to the other Patriarchal See, that of Antioch, which exercised its jurisdiction over many provinces in the East: Evodius, who governed that See immediately after St. Peter, must have received his pastoral authority from that apostle. Evodius was neither apostle nor evangelist, he had received no commission from Jesus Christ in person, there was no pastoral authority vested in him by the Saviour, his pastoral authority over that portion of the flock committed to his care, must, of all necessity, descend from the authority vested by Jesus Christ in the chief pastor, to whom he entrusted the care of the whole flock, and

from Evodius in his flock entrusted to him by the chief pastor. The casting of a primacy upon or authorizing the Council of Nice to exercise jurisdiction over the whole world, the authority of the provinces, the castigator of the writer and Here we assembled in the world for a primacy in authority, a new mode asserts that accompanied with by the rule of Council, the world in the castigator also remarkable the *Athanasian* others, not science: men who contra It must, however do not surpass the ancients and ricus himself

from Evodius it was regularly transmitted to his successors in the pastoral charge over that portion of the flock entrusted to their care. This exempts them also from the foul and unfounded charge of usurpation. The castigator admits that the Roman See always had a primacy in the ecclesiastical order, but this primacy, if we believe him, was not accompanied by any jurisdiction or authority. However, he informs his readers that the Council of Nice thought that primacy in the ecclesiastical order was accompanied with a most extensive jurisdiction. He tells us that the design of a remarkable rule of that Council was to secure the great Sees, the authority which they had acquired in the adjacent provinces: to make use of the argument which the castigator injudiciously borrowed from some Catholic writer and ignorantly applied to support a conjecture: Here we have three hundred and eighteen Bishops assembled in Council, revered by the whole Christian world for ages, who attest a fact, not a conjecture, that primacy in the ecclesiastical order was accompanied with authority, and in opposition to their testimony we have a new-modelled pastor of the nineteenth century who asserts that primacy in the ecclesiastical order is accompanied with no authority or jurisdiction: if we decide by the rules of common sense the testimony of the Council, that is, of the collected wisdom of the Christian world in the fourth age deserves credit, and that of the castigator inexpressible contempt. The reader will also remark, that in this Council were the *Eusebius's*, the *Athanasius's*, the *Hosius's*, the *Alexanders*, and many others, not more celebrated for sanctity than for science: men as far superior to this Edinburgh scribbler, who contradicts them, as he is to the ape, or the ass. It must, however, be admitted, that if our castigator do not surpass the ancients in science, he surpasses both ancients and moderns in unblushing confidence. *Illyricus* himself did not more manfully resist the truth.

Forced to acknowledge that all antiquity knew Peter to be Head of the Church on Earth, and Prince of the Apostles, he admits it, but denies him to possess any authority. Hear his words, p. 41: "*It was a common opinion among the Fathers, that our Lord by addressing himself particularly to Peter, designed to shew his Apostles the unity of the Church and of its government, and also to teach them that this unity is preserved by the observation of good order. Accordingly when he received the keys and the command to feed Christ's flock they viewed him, not as sustaining a personal character, but as a figure of all the apostles; and, on this account, they considered the address of Christ as directed to the whole. What Christ said to one, says St. Austin, he said to all: "feed my sheep." Christ did not deliver the keys to one, but to unity. Thus he invested them with authority, and shewed them the unity of his church, and how to preserve it by means of good order.*" Castigator continues: "*As the apostle Peter in these transactions had been a kind of figure or representative of the whole, the Fathers were wont to ascribe to him, 'a primacy or headship.'*" This, however, they have informed us was not intended to convey any idea of supreme jurisdiction, it was merely "*such a primacy as is conferred upon an individual at public meetings, that order may be kept and the views of the whole directed to one point.*" In this conclusion the castigator surpasses himself: he gravely states that Christ had given to Peter the keys of his church, and a command to feed his flock, in order to shew the unity of his church and of its government; and then concludes that this *primacy or headship*, as he calls it, conferred on Peter, imports no other authority but that of the president of a club, elected by the members for the support of order in their meeting. His *ob* must have told him, for neither reason, man, or angel, could, that there is a government without authority, and, what increases our astonishment is, that it is a government of Christ's institution, in whom all authority is vested, and from whom all authority, at least in church go-

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vernment, must flow; his *ob* has also discovered that Peter, though placed at the head of this government by Christ himself, the founder had no more authority than the president of a club. Is it that Christ himself, the great shepherd of the flock, possessed no authority to govern and feed his sheep? Or is it that he could not confer any authority on him, whom he commanded to feed them? But the castigator, whose memory plays truant at times, had told us that Christ did *vest authority in his apostles, and shewed them the unity of the church*. If Christ had not constituted a head, and vested in him a superior authority, he would have shewn them not the unity of the church, but its division; he would have shewn them, not the means of preserving order and unanimity in the church, but of destroying it, if he had established as many separate and independent governments as there were apostles. This castigator might have learned from his mother the Kirk, that the apostolical and pastoral offices are different. *Apostles, prophets, and evangelists, were extraordinary officers in the church, and are ceased; the pastor is an ordinary and perpetual officer in the church.*—See Directory for Church government, Tit. Of the Officers of the Church. In the next title the authors of the Directory say: “*Christ hath instituted a government, and governors ecclesiastical in the church:*” they add: “*and to this purpose the apostles did immediately receive the keys from the hand of Jesus Christ.*” In this jumble of incoherencies there is one truth and many falsehoods. It is true that Christ did institute one government, not many, and equally true that he did appoint one supreme governor, and false that he did appoint many ecclesiastical governors: for that would destroy the unity of his government, and not less false that the apostles did *immediately* receive the keys from the hand of Jesus Christ: for the keys, emblematical of the supreme government, were given by Christ to Peter, the supreme governor: “*To thee (Peter) will I give the keys.*”—Matt. xvi, 19.

The castigator shrewdly remarks that the Fathers did not consider Peter as sustaining *a personal character*, when he received the keys and the command to feed Christ's flock. His *ob* has discovered that the Fathers were not so grossly ignorant as to view Peter in his official capacity of first pastor of Christ's flock, as sustaining a personal character. Who ever thought any man in his official capacity to sustain a personal character? No! the fathers knew that Peter as chief pastor of Christ's flock represented not all the apostles in their apostolical office, for that was an extraordinary office and ceased with them, but them, and in general all other the pastors of Christ's flock to the end of time in the pastoral office, which is an ordinary office and perpetual in the church. And on this principle the Fathers, particularly St. Cyprian, whose words this castigator endeavours to distort, prove the unity of the church, the unity of the priesthood or pastoral office, because it descends from one, as many streams from the same fountain, and many branches from the same root.

He tells us that though the Fathers were wont to ascribe *primacy* or *headship* to Peter, they took care to inform us that this was not intended to convey any idea of supreme jurisdiction, p. 42. He forgot that he himself has informed us that primacy in the primitive church was accompanied with jurisdiction; that all the Fathers assembled in the Council of Nice believed it: the writer cites one Father whom the castigator has forced into the service of the Kirk, though he might have seen incontestible proofs of his being deeply immersed in all the superstitions of modern popery, if he had read the works which he pretends to refute.—See Review, p. 195 . . . St. Austin begins his celebrated letter to the Bishop Optatus, on the origin of souls, as follows: "*Though I had received no letter from your Sanctity addressed to myself, yet because the letter, which you had sent to Casarea, in Mauritania, found me present in Casarea, where ecclesiastical necessity, impos-*

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ed on us by the venerable Pope Zozimus, Bishop of the Apostolical See, had brought us; it happened that these things which you wrote I also read. The holy servant of God, and in Christ our dear brother, Renatus banded me that same letter, at his desire, and pressing entreaty, though occupied in other matters, I am compelled to reply to them." Here we have this St. Austin, a Father of unquestionable authority, the most universally admired ecclesiastical writer of his age, or of any other, who speaks of himself and his fellow Bishops in Africa, being ordered to meet in Cæsarea, by the then Pope Zozimus, as a matter of course. This is foreign to the purport of his letter. He assigns it as a reason why he was at Cæsarea, where he saw Optatus' letter on the subject of the origin of souls. In opposition to Austin's express testimony we have this Edinburgh castigator, who some fourteen hundred years after asserts with a sort of exulting confidence, which puts even effrontery to the blush, that Austin disclaimed the authority of the Roman See, because that venerable Prelate, with his fellow Bishops, complained of abusive appeals, which were made to the Holy See in personal causes, in order to elude their jurisdiction; a complaint which was made by St. Cyprian long before, and has been since more than once renewed in almost every Christian nation. Near the close of that letter, which is a standing monument of the great respect which St. Austin had for the Apostolical See, and the then pontiff Zozimus, whom this castigator treats with his usual scurrility, warning Optatus to beware of the heresy of Pelagius, Austin says: "*Of that heresy Pelagius and Cælestius, the authors or certainly the most strenuous and noted advocates, were by the vigilance of episcopal Councils, with the assistance of the Saviour who defends his Church, and also by the two venerable Prelates of the Apostolical See, the Pope Innocent and the Pope Zozimus, condemned in the whole Christian world, if corrected they do not do penance, concerning whom, lest they should not yet have come to you, we must take care to have sent to your Holiness, copies of the letters lately received from the foresaid See, as well that*

which is in a special manner addressed to the Africans, as that which is universally addressed to all Bishops,"—Epist. 157.

When the castigator has read this letter, the authenticity of which was never doubted, he will transfer a certain portion of his indignation from that tinker Jerom to his brother Austin : for the former was not a more arrant papist than the latter, his cotemporary, friend and correspondent, but if this his attestation of the universal jurisdiction of the Roman See be not sufficient to enflame the castigator's bile, the writer adds some passages from letters ascribed to Austin by Erasmus. In his reprehension of Susanna, a nun, who had been seduced for Miss Boré, Luther's loving partner in his apostolical labours, and her sister nuns of that reformed school, were not the first who had dishonored their convents, nor was Luther and his brother monks the first who insulted both religion and decency,) in his reprehension of that unfortunate woman, Austin says : "*What shall I say first, or what last ? Shall I commemorate the good things you have lost, or lament the evils which you have found : you were a virgin in the paradise of God ; you were the spouse of Christ in his Church ; you were the temple of the Lord ; you were the dwelling of the Holy Ghost ; you walked in the Church like that Dove, of which it is said : the wings of the dove were covered with silver, and the feathers on the back with yellow gold ; you were resplendent as silver, refulgent as gold ; your conscience was pure ; you were like a glittering star in the hand of the Lord, fearing no winds, no clouds of war. Whence this sudden change ? This unexpected reverse ? Of a virgin of God, you are degraded to the corruption of Satan ; of a spouse of Christ, you are become an execrable harlot ; of a temple of God, the fane of uncleanness ; of the dwelling of the holy Ghost, the foul abode of the Devil ; you who walked with the confidence of the dove, now lurk in darkness like the weasel ; you who were resplendent as gold with the beauty of virginity, are now vile as the dirt of the streets trampled under foot by the vulgar ; you who were a brilliant star in the hand of the Lord, are*

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now as if fallen from the highest Heaven, turned into a black coal. Woe to you, wretch !” Such is the picture, which Austin draws of an ill-fated Nun, seduced from her convent : Let us hear what he says to the Seducer :

“ Of thee, what shall I say, son of the Serpent, minister of the Devil, who in one wicked act hast perpetrated two horrible crimes, adultery and sacrilege ; clearly a sacrilege, where, with senseless temerity, thou hast defiled a vessel offered to Christ, consecrated to the Lord, like Balisbazar, that King of the Persians, who, because he presumed to drink with his friends and his concubines in the consecrated vessels brought by his father from the temple of Jerusalem, was struck by the hand of an angel, and punished by a cruel death. What thinkest thou of thyself, corrupted and corrupting, who hast, by the sacrilege of inconsiderate impiety, defiled a rational vessel, consecrated to Christ, sanctified to the Holy Ghost, unmindful of thy vow, and regardless of the divine judgment ? It was better for thee not to have been born, than that Hell should claim thee as its own son. Though the consciousness of thy crime drive thee headlong different ways, for the impious man flies though none pursue. Though the horrible image of sin alarm thee sleeping and waking, yet as the remedy of penance is not refused by the pastor to the sick or dying sheep, I give this counsel : voluntarily, seek the prison of repentance, curb thy bowels with chains ; excruciate thy soul with groans and fastings, call for the assistance of the saints, throw thyself at the feet of the elect, and do not treasure up for thyself, by an impenitent heart, wrath for the day of wrath, and the just judgment of God, who will give to every one according to their works ; do not number thyself with those, whom St. Paul laments, who sinned, and did not do penance for the uncleanness, the fornication and lasciviousness, of which they were guilty ; do not flatter thyself on the multitude of sinners like thee ; do not say : I am not the only man who has done this, I have many fellows ; but remember that the multitude of associates in sin, does not secure impunity to the sinner : in Sodom and Gomorrah the inhabitants were innumerable, who had defiled their bodies lasciviously : they were all consumed

by the fire. Lot alone escaped from them flames, because he alone had preserved himself from that uncleanness. Banish, even now, wretch, from thy heart, the blandishments of the serpent, and, whilst that cloudy soul continues in thy unclean body, procure for thyself a remedy in the day of necessity, having incessantly before thine eyes this sentence of the apostle: 'We must all appear before the tribunal of Christ, that each may receive the things done in his body, according to what he hath done, whether good or bad.'

This is the lecture which St. Austin gave Luther's predecessor, a monk, who had seduced a nun from her convent, and induced her to break her vows, as Luther did Miss Boré. What would this venerable pastor of Christ's church, in its primitive beauty, have said if he had seen as our ancestors did, some few years ago, scores of such impious, profane, profligate and perjured miscreants, bursting from their lurking holes, announcing themselves as prophets and evangelists sent by Christ to reform his church, as if the providential care of the Redeemer were not sufficient to preserve that church, which he built on the rock, from ruin, without the co-operation of perjury and epicurean sensuality?

For the edification of his readers the writer gives a literal version of the letter, which that pious prelate, who was himself a model of penance, wrote the unfortunate nun on her conversion: "Who will console thee, virgin, daughter of Sion? Thy contrition is great as the sea. Pour out thy heart like water in presence of the Lord; lift up thy hands for a remedy for thy sins. Take up thy lamentation; and, in the first place, let the fiftieth psalm, which, on such an occasion is sung, be no day omitted; read with sighs and tears to that verticle: a contrite and humble heart God does not despise. And the following lamentation do not pour out without compunction of heart in presence of God the judge, who will give water to my head and a fountain of tears to my eyes, that I may bewail the wounds of my soul. The days of my rejoicing are converted into days of sorrow, my songs into lamentations. The sound of hymns and the

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music of Psalms are fled, gnashing of teeth, and weeping of eyes have succeeded them; I was dumb; I was humbled; I was silent, even from good, and my sorrow is every day renewed; my heart is warmed within me, and, in my meditations, the fire encreases to a flame; fear and trembling are come on me, and clouds overspread me; the abyss surrounds me, and my head is immersed in an opening of bell. Woe is me! I am become like unto Sodom, and am burned like Gomorrah; I have offended more grievously than Sodom, for that city sinned without knowing the law, and I have sinned, having received grace. If man sin against man there will be some person to intervene, I have sinned against the Lord, whom shall I find to appease him? Oh how sour is the fruit of luxury, more bitter than gall, more cruel than the sword! I have conceived sorrow, I have brought forth iniquity, I have dug a pit and am fallen into it, hence my sorrow is come on my head and my iniquity is fallen on the crown of my head; my uncleanness is before my feet, unmindful of my last end I am miserably fallen and there is not one to comfort me. I was suddenly lost, I perished through my iniquity, as a dream of one who wakes, hence my image is become vile in the City of the Lord, my name is effaced from the book, I am become like a night Raven in the house, like a solitary Sparrow on the house top, nor can I find any one to console me. I look round in vain there are none who know me, even slight has escaped me and there is not one to seek my soul. I am become like a lost vessel, I heard the reproaches of all who dwell around me. Woe to that day on which unhappy I was born, and to that cruel night which received me. I ought rather not to have been born, than thus become an object of scorn to the beatified. Through me confusion and reproach are fallen on the servants of God, who worshipped faithfully. Weep for me, you mountains and rivers, for I am the daughter of wailing, weep for me you beasts of the woods, reptiles of the earth, birds of the air and all creatures which enjoy life. But now happy are you, beasts and

birds, which have no seats of Hell at present, nor will you give any account hereafter. The cruel pain of hell awaits us, because blessed with understanding we sin. Hence there is no peace for sinners; but my sin and my iniquity is not like the sins of men: for this impiety is horrible, to defile a Virgin who had professed chastity (a terrible lesson for Luther and his loving partner Miss Bore) I have lied against the most high God, and hence I have not the confidence to invoke my God, because the mouth of them who speak lies shall be stopped. The Prophet has foretold my misfortune: they who withdraw themselves from the Lord shall perish, he destroys every one who deserts him. Yet though my tongue be reduced to silence and I myself to the ashes of death, I will notwithstanding call on the Lord. Time is yet, and a space is yet given, for in death there is no remembrance of God, in Hell there is no confession. Reduce me not O Lord in thy indignation and chastise me not in thy wrath: for thy arrows are fastened in me and thy hand hath been strong upon me. There is no health in my flesh because of thy wrath, there is no peace for my bones because of my sins, for my iniquities are gone over my head and as a heavy burthen are become heavy on me: my sores are putrified and corrupted because of my folly, I am become miserable and bowed down even to the end. I roared with the groaning of my heart: my heart is troubled, my strength has left me, and the light of my eyes itself is not with me. O God, thou hast cast me off and destroyed me, thou hast made me drink of the wine of compunction thou hast shewn me hard things. I am expelled from thy sight, I can no more behold thy holy temple, I am reduced to distraction. What usefulness in my blood when I descend into corruption? Wilt thou work miracles for the dead? this is thy word, this is thy promise: I do not desire the death of the sinner but his conversion. Convert me O God that I may live to thee, who alone canst renew all things. Thou callest back souls from the depths and dost unbind the fettered. Thou O God dost raise the fallen, enlighten the blind, and enliven the dead. I have

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graved like the lost sheep, seek thy handmaid lest the cruel wolf devour me, many say to my soul: there is no salvation for it in its God, but thy counsel is with thee. How many are the days of thy handmaid? When wilt thou execute judgment on me? But do not enter into judgment with thy handmaid. My soul fainteth for thy salvation, my eyes fail from tears, my glory is cast down to the Earth. When wilt thou look on me? When thou with rebukes dost correct them thou makest his beauty decay as by a moth. Remember Lord, that I am dust, behold my humility and my labour, and give me some respite that I may recover before I go hence and be no more."

This picture of a true penitent taken from the most perfect model, David, and drawn by a masterly hand, the force of whose language, in the original, this Writer cannot express, is as opposite to that delusive confidence, which the Kirk in her Catechism gives, teaching her Children that all their sins by past, present and to come, are turned as the spirit of truth which inspired the former is to the spirit of darkness, which suggested the latter. These austerities, which have been found unprofitable and superstitious by the disciples of Epicurus, were thought indispensably necessary by the disciples of Jesus Christ, and their successors. Let us now pass to Irenæus and Cyprian, men as inimical to epicureism, the religion of reformists, as either Jerom or Austin, as loud in their praise of virginal chastity. Cyprian wrote a volume on the subject entitled *De disciplina et habitu Virginum*, in which he says: "They, who have dedicated themselves to Christ, and devoted both their mind and body to God, let them consummate the work which is destined to a great reward," and in his Epistle to Pomponius, speaking of such a miscreant as Luther, who had seduced a Nun, Cyprian says: "How is the indignation of Christ our God and our Judge excited, and his wrath enflamed, when he sees his Virgin dedicated to himself, and destined to his sanctity, corrupted? With what punishment does he menace such a conjunction." It is amusing to see the ridiculous efforts the

castigator makes to induce a belief that these venerable prelates had no respect for the Roman See, though Cyprian calls it the principal See from which the sacerdotal unity descends as the streamlets of water from the fountain, or as the branches of the tree which grow from the root; and Ireneus says, that all churches must agree with it, on account of its more powerful principality, and by the tradition there preserved in the succession of its Bishops, he says, we confound all sectaries. Though the man does not speak a word of the state of Rome, which in his time was governed by Heathen Emperors, persecutors of the christian name, the castigator, with an air of assurance which exposes him to the contempt even of common readers, for whom he says he writes, will have it that Ireneus speaks of the Principality of the State, not of the Church. His *Ob* also has discovered, that when Ireneus says: *ad hanc enim Ecclesiam propter potiore[m] Principalitem necesse est omnem convenire Ecclesiam*—which, in plain English, signifies “it is necessary that every Church should agree with this (the Roman) Church, on account of the more powerful Principality.” Every Church, in Ireneus’ word, signifies the surrounding faithful; though Ireneus clearly explains what he means by every Church, that is, says he, *they who are every where faithful—eos qui sunt undique fideles*. And his *Ob* makes another discovery, that is, when Ireneus says, that it is necessary for every Church to agree with this Church, and assigns the reason: on account of its more powerful Principality. He intended to say that every person in the neighbourhood is under the necessity of resorting to Rome, because it was the Capital City of the State. If his *Ob* had not informed him that heathen Rome and the Roman church founded by Peter and Paul were synonymous in Ireneus’ days, he never would have known it from that Prelate or from any other. That he consults some familiar Spirit, whether white or black, we learn from himself, if not in express terms at least in terms sufficiently intelligible, for in his first

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collection of tales. *Preface p. iv*, he says the work which he pretends to refute is *Jurnamed a Reply to Dr. Cochran's fifth and last letter*, it might have been termed with greater propriety an *Invective against his person*, in his second Collection, *preface p. xvii*, he says, that this reply appeared after his pretended refutation went to press; he must, therefore, have learned from some Spirit, whether black or white, that it was not a reply to Dr. Cochran's letter, but an invective against his person, and as it was a direct and satisfactory reply, and, what is still more mortifying to this castigator, an anticipated reply to his pretended refutation, his instructing Spirit, whether black or white, is a lying Spirit. In his efforts to distort the passage cited from St. Cyprian in which that Prelate says, speaking of the schism of Novatian, the Anti-pope. *that schisms and sects result from this, that obedience is not paid to the Priest of God, nor is it considered that there is but one Priest of God for the time, and one Judge in the place of Christ to whom, if according to divine instruction, the whole fraternity obeyed, no one would disturb the college of Priests*. He fills seven or eight pages with fragments concerning the dispute between Stephen and Cyprian, which serve to encrease the volume, and divert the attention of his common readers, and then tells them: *that this one Priest, of whom Cyprian speaks, is the multitude of Bishops*—p. 105. If he prevails on any man to believe, that by *one Priest* Cyprian understood a *multitude of Bishops*, that man's stupidity must be equal to the castigator's effrontery. He treats the Apostles with as little ceremony as he does their successors in office: he lends them his opinions, and makes them speak the language which he thinks best suits his purpose: to induce a belief that Peter, in his Epistles, did not address his instructions to the Pastors, and through them to the faithful committed to their charge, who, by the bye, had no other possible mode of knowing them, he forces Peter to address his words immediately to the married women: "*Likewise, ye wives, be subject to your own hus-*

tor's *Ob* to consult, not one of a thousand could read
 the Apostle's letter. We find the disciples of the Kirk,
 who are taught by their Pastors, that they must find
 their faith in the scriptures, totally ignorant of their
 contents: In the directions of the General Assembly, for
 secret and private worship, given at Edinburgh, August
 14, 1647. *Seff.* 19, we read a postscript, by a very learn-
 ed and godly divine, as he is called, who assigns the
 cause of the great distractions, corruptions and divisions
 which are in the Kirk. "Among others," says he, "a
 principal cause of these mischiefs is the great and common
 neglect of the governors of families in the discharge of that
 duty, which they owe to God for the souls that are under their
 charge, especially in teaching them the doctrine of christianity."
 From the governors of families, therefore, the Children
 of the Kirk learned the doctrine of christianity, not
 from the Scriptures, which they did not read, and
 could not read, as this same godly divine informs us.
 If the masters of families, *says he, ibid.* had taught
 their dependents the doctrines of christianity, "What
 happy, well ordered churches might we have? Then
 one Pastor need not be put to do the work of two or three hun-
 dred or a thousand governors of families, even to teach their
 children these principles, which they should have taught them
 long before; nor should we be put to preach to so many mis-
 erable, ignorant souls, that be not prepared by education to un-
 derstand it; nor should we have need to shut out so many from
 holy communion upon the account of ignorance, that yet have
 not the grace to feel it, and lament it; nor the patience to
 wait, in a learning state, until they are ready to be fellow
 citizens with the Saints, and of the household of God. But
 now they come to us with aged self-conceitedness, being past
 children, and yet worse than children, still having the ig-
 norance of children, but being overgrown the teachableness
 of children, and think themselves wise, yea, wise enough to
 quarrel with the wisest of their teachers, because they
 have lived long enough to have been wise, and the en-
 durance of their knowledge is their aged ignorance: and they

are readier to flee in our faces for church privileges, than to learn of us, and obey our instructions: until they are prepared for them, that they may do them good, like snappish curs that would snap us by the fingers for their meat and snatch it out of our hands, and not like children that stay until we give it them"

So it is, these children of the Kirk must learn the doctrine of christianity from their teachers, not from the Scriptures; and from their teachers they learn not the doctrines of christianity which are found in the inspired writings, but the ravings of Calvin, which are found in his Institutions, and, from them, transferred into that collection of paradoxes, the *Kirk Confession of Faith* to which this godly divine, finally refers them for instruction: thus he concludes, prescribing a cure for the *distractions, corruptions and divisions*, in the Kirk: "*First let them read and learn the shorter catechism, and next the larger, and, lastly, the confession of Faith*"—not a word of the Scriptures.

We see that the disinterested Pastors of the new School, whose railings against the interested views of the Catholic Clergy continue yet, and whose invectives know no bounds, did not entirely forget themselves: they did not assume the office of Pastors, and teach their new formed flocks, gratis: they seized on the rents and revenues of the clergy, whom they ousted, as well as on their office of teaching and preaching: this we know from themselves: in the sum of the first Book of Discipline, *Art. xvii*, entitled, *Rents of the Kirk*, they say: *The whole Rents of the Kirk, abused in Papistry, shall be referred again to the Kirk, that thereby the ministry, schools, and the poor, may be maintained within the Realm, according to their first Institution*" And, in the second Book of Discipline, they tell us what they understand by the Patrimony of the Kirk; which, notwithstanding their invectives against the former possessors, they found convenient to seize to their own use. *Art. xix*, they say: "*By the Pa-*

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trimony of the Kirk we mean whatsoever thing hath been at any time before, or shall be in times coming, given, or by consent, or by universal custom, of Countries professing the Christian Religion, applied to the public use and utility of the Kirk. So that under the Patrimony we comprehend all things given, or to be given, to the Kirk, and service of God: as lands, buildings, possessions, annual rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawful titles of Kings, Princes, or any persons inferior to them, together with the continual oblations of the faithful: We comprehend also, all such things as by laws, or customs, or use of Countries, have been applied to the use and utility of the Kirk, of which sort are tiends, means, glebes, and such like, which by custom and municipal laws, and universal cases are possessed by the Kirk. To take any of this patrimony by unlawful means, and convert it to the particular and profane use of any person, we hold it a detestable sacrilege before God." So did their predecessors of the old school, and if they desired more than these new modelled pastors have appropriated to their New Kirk, they were unconscionable fellows; but yet there were some things which might have escaped the insatiable rapacity of these new Pastors, if they had not mentioned them in a more minute and distinct manner: as friaries, nunneries and hospitals, were excluded from the new Kirk, the rents of these, would not be considered as things doted, to speak their own language, to the Kirk, if they had not been specified, hence we find them numbered amongst the rents of the Kirk. *Art. xvii, already cited. "All Friars, Nunneries, Chantries, Chaplanries, annual rents, and all things doted to hospitality, shall be reduced to the help of the Kirk"* And not content with all these, they add: "*Merchants and Craftsmen in burgh, should contribute to the support of the Kirk.*" It is true, the number of the Clergy, though in appearance diminished by the

suppression of monasteries, chapters, &c. was in reality increased, by a substitution of the wives and children of the new Pastors, who were to be maintained at the expence of the Kirk, not only during the lives of the Pastors, but after their death : In the *sum of the first book of discipline*, the vi. Article, provides for them, it is thus stated : "*The Ministers stipend should be moderated, that neither they have occasion to be careful for the world, nor yet wanton nor insolent any wise ; their wives and children should be sustained not only in their time, but also after their death.*" A man is surprised to hear such men revile the memory of a Clergy, in whose spoils they find an honorable support for themselves, their wives, and their children. Our Edinburgh Castigator does not confine his strictures to the dead, he extends them to the living, of whom he knows nothing but what he learns from his *Ob* ; p. 48 he assigns the cause why there have been so many Apostates from Christianity on the Continent. "*They have seen, says he, the Clergy of the Church of Rome, retailing the most extravagant absurdities respecting the Saints ; and the People worshipping them in Stocks and Stones. They have seen the former craftily pretending to sell the merits of the Saints ; and the latter hoping to buy the approbation of the Deity, and because they knew only Popery they rejected Christianity.*" This imposition on the credulity of his common readers, might have been useful in John Knox's happy days, when the plunder of Monasteries, Convents and Churches, whetted the zeal of a reforming mob ; but there are no Monasteries nor Convents now to ensure a provision for reformists, their wives and their children, and without them even John's blasts would have been as harmless as the bleating of lambs. The Castigator continues : "*Let the Remarker (this Writer) turn his attention to what the Apostle Peter had declared respecting those Clergy, who affect to be his lineal descendants.*" He then cites a passage from 2 P. ii. 2. 3, this Writer adds the first verse, which the Castigator thought proper to omit : "*But there were false Prophets among the people, as*

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there will be false Teachers among you, who will introduce sects of perdition and many will follow their pernicious ways, by whom the word of truth will be blasphemed, who, in avarice, with feigned words, will make merchandize of you, whose judgment now of a long time lingereth not, and whose perdition slumbereth not."

We have more than once, remarked that our Castigator's understanding is steeled against conviction ; but if this passage, to which his spirit of divination has led him, as the *Ignis fatuus* leads the benighted traveller to the precipice, has not alarmed him, his heart is doubly armed against fear : for the Apostle so clearly indicates his Ancestors of reforming memory, that blind infatuation alone can mistake them ; the Apostle says : *there were false Prophets among the People*, that is, among the Jews ; but the true Prophets and true Pastors of the Jewish Church were before these false Prophets ; they introduced themselves into the ministry by imposing on the credulity of some of the People, by calumniating the true Prophets and Pastors, and by an affected appearance of sanctity, but they did not corrupt or mislead the whole of the People, *they were among them*, corrupting as many as they could. "*And,*" continues the Apostle, "*there will be false teachers among you,*" that is, among you Christians. But the true Teachers and the true Pastors were before these false Teachers, whose coming the Apostle predicts, and these false Teachers were to intrude themselves into the ministry of the word, as the false Prophets did, and form sects of perdition, the Apostle did not say that the People would all follow them ; but he said : "*Many will follow their pernicious ways.*" Will this Edinburgh Castigator, or some of his Edinburgh friends, state to us a time when the ministry of the word was confined to the Pastors of the reformed school, and these Popish Bishops intruded themselves, and appropriated to themselves not only the office of preaching and teaching, which was then universally exercised by the ministers of the Calvinistic

school, but also their houses and lands? If so we shall admit that these Popish bishops are the false teachers, whose coming the Apostle foretold. If, on the contrary, Catholics state the time when the ministry of the word was solely and exclusively confined to these Bishops and their subordinate ministers; when these Pastors of the Calvinistic school, of whom the world knew nothing, suddenly appeared, set up the standard of opposition, formed a sect among the Christian people, and were followed by many, but not all; they are of the false teachers, whose coming the apostle foretold. This reasoning bears no reply. In vain the castigator calls Papists idolaters, Popish Bishops wicked and corrupt men, and the Pope anti christ. Thus the false prophets reviled the true prophets and pastors of the Jewish church; and thus have false teachers at all times reviled the ministers of Christ. When we hear this castigator revile the most venerable pastors of antiquity, accuse them of pride, of usurpation, of forgery: when we hear him call the language of St. Jerom, that model of Christian eloquence, the language and reasoning of a tinker; when we hear him call all the Bishops of the Eastern church, assembled in a General Council, *idolaters* and *worshippers of Bual*, we fancy that we hear a dog barking at the moon; we are not surpris'd to hear him number amongst his ancestors a *Copronymus*, of infamous memory, whom the author of his life calls a monster, who had filled all the cities of his empire with blood, who, when living, was hated by his subjects, and despised by his enemies.—See his life, *Hist. des Grands Hommes*. However he does not confine his invectives to the pastors of former days, he treats their successors in office with as little ceremony; he tells his readers that these apostates from Christianity, who have deluged Europe with blood, saw the Catholic clergy *retailing the most extravagant absurdities, and craftily pretending to sell the merits of the Saints*. He thus reviles that venerable body of Catholic pastors the French prelates and their

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clergy, whose conduct in the Revolution has done honour to Christianity. Their patience in sufferings, unparalleled in history, has proved them to be the true successors of the Apostles, and these primitive Christians, whose constancy in the faith was not to be shaken by exile or death. Their unshaken attachment to the faith of their ancestors, in such a trying conjuncture, strengthened the weak, fixed the wavering, confirmed the strong, and preserved the faith of their distracted country, in defiance of the united efforts of artifice the most insidious, and cruelty the most refined and unrelenting. Their perseverance under a continued persecution must ultimately prevail. If the Scotch clergy had been men of such firmness, when Murray, with his trumpeters, Knox and Rough, &c. hurled a sister and a Queen from the throne of her ancestors, we would not now have to lament the extinction of the faith in that once Catholic kingdom; nor would our eyes be struck with the melancholy aspect of these crumbling piles, in happier days the silent retreats of religion; of these stately fabrics of which the venerable ruins at once attest the piety of ancient times, and the frantic rage of Knox's reforming days.

The castigatōr in his preface to what he calls a reply to the *Remarks on Popery Condemned*, says, he did not think it necessary to discuss the whole, he conceived *that it would be more advantageous to common readers to direct their attention to some of those points which constitute the basis of Popery*. In this pretended reply, he has given a striking specimen of the artifice by which his great ancestor Knox, with his gang, imposed on the credulity of a people harrassed by a regency of foreigners. He also knew how to direct the attention of the people, not to the doctrines of Catholics, but to the excesses of some of the clergy, which he artfully attributed to all; he knew how to enflame their passions by virulent invectives, not to convince their understandings by solid and dispassionate reasoning. In like manner this his worthy

successor, instead of discussing the reasons offered in an argumentative work, consisting of 400 pages, which justify the Catholic doctrine, and ruin the fundamental principles of the pretended Reformation, directs the attention of *his common readers* to crimes and excesses of some popes and friars, which, whether real or fictitious, are foreign to the purpose, and from them pretends to conclude that the doctrines of Catholics are false. His scurrilous revilings, like those of his predecessor, fall indiscriminately on the Catholic clergy of all times and nations. The *Bossuets*, the *Fenelors*, the *Polignacs*, the *Massillons*, the *Bourdaloues*, the *Flechiars*, these ornaments of science, whose names do honour to humanity, are more immediately the objects of his slander. Against such men he wished to excite the indignation of his common readers, but Knox's reforming days are past. In these our wilds there are no idols enriched with gold and precious stones to enflame reforming zeal. If Knox himself were to return from the shades, he might sound his trumpet with swollen cheeks until his eye-strings burst, before he could rouse the apathy of degenerate mortals now a-days. In this his pretended reply our castigator has drawn a picture of Catholic doctrine, which has brought many a dispassionate Protestant back to the old path of popery. So foul a picture of so fair an original, convinced them that the spirit of illusion managed the pencil. Spondanus, a zealous Calvinist, one of the writers whom our castigator cites, having accurately compared the Catholic doctrine, stated by Catholic writers, with the picture, which he was accustomed to see in the Calvinistic schools, concluded immediately that the painter had not seen the original, that he took the likeness from some hideous figure, which the foul fiend had presented to his turbid imagination: under this conviction, he renounced the painting and the painter, of a zealous Calvinist became a Catholic of exemplary piety. In like manner Usher, son to the celebrated Primate of that name, forcibly struck with the difference

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between the reality of the Catholic doctrine, which he saw in the controversial works published against the Primate, and the picture against which that Prelate reasoned, regardless of temporal advantages, renounced the errors which he had inherited from his father, with his talents, wrote in defence of catholic doctrine, which he professed under a galling persecution to his latest breath.

Thousands have been happily undeceived by comparing Bossuet's authentic statement of Catholic doctrine, in his *Exposition of the Faith*, with the statements of the Ministers, *Claude Jurieu* and others. That Exposition is now in the English language, proposed to the good sense of our Countrymen of the United Kingdom, and that spirit of inquiry, for which they have been at all times remarkable, now at length totally unfettered, by the liberality of Our Most Gracious Sovereign and his Parliament. It is to be hoped that the clouds, in which the great truths of christianity have been concealed by the insidious misrepresentations of the first reformers; the ignorance of some, and prejudice of others of their successors, will soon be dispelled, and these truths appear in their native beauty, not under that hideous form, which they are forced to assume, under the pencil of malevolence, or in the distorted imagination of enthusiastic frenzy.

The castigator seems offended, that, in his *Remarks* on the first edition of *Popery Condemned*, this Writer did not name him, to which he replies, that he did not then, that he does not yet, know him—a compilation, claimed on this side of the Atlantic, and printed on the other, does not manifest the author. If the claimant has not sent his *Ob* to correct the press, and preserve the precious fœtus of his brain from the unhallowed touch of the printer, we may be indebted to him, or to the corrector of his press, for many of these tales which enrich the work: add to this, that a compilation, composed of fragments, collected from 120 different authors, whose works are in different languages, some extremely

voluminous, is not, cannot be, the work of any one man, either on this or the other side of the Atlantic. To assume the merit of having done, in some months, what could not be done, but by many men, in many years, betrays the most ridiculous vanity. The Annals of Baronius are in 28 volumes, in folio; St. Austin's Works, in 11; Jerom's, in 8; and Bellarmin's, in 7, also in folio. Some years are necessary for a cursory reading even of these. It is doubtful if a century would suffice for a critical examination of the 120 authors, whom he has cited: for though there be many obscure pamphlets, filled with slander, and known but to retailers of slander, yet there are many voluminous works, besides these already mentioned, as *Du Pin's Works*, *Tertullian's*, *St. Cyprian's*, *Gregory's*, *Gerjon's*, *Simancha's*, &c. Has this castigator the vanity to pretend that he has critically examined all these works, and faithfully taken his extracts from them. Why then complain that this Writer has accused him of transcribing, from a repertory, all these extracts from ancient writers; and, from a repository of scandal, all these tales with which he has filled two volumes? This Writer gives him credit for the coarse invectives interspersed, by which the tales are tacked together; and for the calumnious misrepresentations of the Catholic Clergy in different Countries, of which he knows nothing. If a Catholic Clergyman, in Spain or Portugal, should say of all the Ministers of the Kirk of Scotland, of whom he knows nothing, but by vague report, that they are corrupt and immoral men, craftily deceiving the people, would not this castigator say that he is an impudent calumniator? Let him make the application, it is not difficult, and will be a satisfactory reply to his invectives. With this advice this Writer dismisses him for the present. He will, in future, attend to the authors of his Repertory, that is to Francowitz, surnamed Illyricus, and his gang. In his catalogue of Writers, he finds their names, and gives them: *Andrew Corvin*, *Thomas Holstuter*, *Pancratius Weltbeck*, *Nicolas*

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nus, Ambrose Hidfeld, David Cicelerus, Gaspard Leunculus,
William Rädensis, Nicolas Beaumuller, Bernard Niger, Pe-
ter Schrader, Conrad Agrius, John Wigand, Matthew Ju-
dex, Basil Faber, and Mark Wagner, the joint labours of
these have served to new model the history of the
church, and adapt it to that new-modelled faith, which
they and their colleagues had fashioned for the use of
their disciples*

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